
EUROPE, ASIA, & AFRICA, shewing the Dispersion & Settling of NATIONS by the Descendants of Noah
Genesis X. Chap.
Iceland
Arctic Ocean
Nova Zembla
Lapland
Arctic Circle
Norway
Sweden
Gulf of Bothnia
Baltic Sea
Ireland
Britain
North Sea
Holland
Germany
France
Swiss
Spain
Portugal
Gibraltar
Tarshish
Colony of Javan
Mediterranean Sea
Russia by the Descendants of Tubal
Moscovy by the Descendants of Meshech
Scythia by the Descend. of Magog
Siberia by the Descendants of Magog
Sea of Ochotsk
Kamtschatka
Japan
Pacific Ocean
Austria by the Descendants of Elisha
Italy
Greece
Black Sea
Caspian Sea
Aral Lake
Tartary
Mongalia by the Descendants of Magog
Chinese Tartary by the Descendants of Magog
Sea of Japan
Algiers
Barbary
Tunis
Tripoli
Libya
Lehabim
Anamim
Bornou
Nubia
Nigeria
Abyssinia
Arabia
Persia
Hindostan
Thibet
China
Canton
Formosa
Burmah
Siam
Gulf of Bengal
Arabian Sea
China Sea
POSSESSIONS OF JAPHET AND HIS DESCENDANTS
POSSESSIONS OF HAM AND HIS DESCENDANTS
POSSESSIONS OF SHEM AND HIS DESCENDANTS
Gomer
Ashkenaz
Riphath
Togarmah
Javan
Tubal
Meshech
Tiras
Madai
Elam
Asshur
Arphaxad
Lud
Aram
Uz
Hul
Gether
Mash
Sheba
Dedan
Raamah
Sabtah
Nimrod
Babel
Erech
Accad
Calneh
Canaan
Sidon
Heth
Jebusite
Amorite
Girgasite
Hivite
Arkite
Sinite
Arvadite
Zemarite
Hamathite
Cush
Mizraim
Ludim
Anamim
Lehabim
Naphtuhim
Pathrusim
Casluhim
Caphtorim
Philistines
Phut
Canaanites
Sabtah
Raamah
Sheleph
Almodad
Hazarmaveth
Jobab
Jerah
Hadoram
Uzal
Diklah
Obal
Abimael
Mesha
Sephar
Havilah
Ophir
Jobab
Seba
Egypt
Land of Ham
Red Sea
Persian Gulf
Euphrates R.
Niger R.
Jesso

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NOTES,

CRITICAL AND EXPLANATORY,

ON THE BOOK OF

GENESIS.

FROM THE CREATION TO THE COVENANT.

BY

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PREFACE.

It is now more than a quarter of a century since any popular Annotations on the Pentateuch have been given to the American public, if we except only *Jamieson's* very brief notes reprinted in this country.

During all this period *Bush* may be said to have been the only commentator on this portion of the Scriptures accessible to the mass of readers. And yet, this is the period in which the literature of the Pentateuch has most immensely increased. The questions lying at this threshold of revelation have become the leading questions of religious inquiry: and skepticism, seeking the darkest and most remote places for its operations, has labored around the origin of things, to throw obscurity upon God's revealed word hereabouts, to question the historical verity of these pages, and to bring to bear, with an inspiration of the Evil One, "the oppositions of *science, falsely so-called.*"

God's word suffers nothing from such captious queryings and cavillings as deface the pages of the modern destructive school. The Pseudo-bishop's criticism bewrayeth itself. The *animus* of this Pilate-judgment, that pronounces Christ faultless, but gives Him over to His crucifiers, is too manifest to mislead sober inquirers, even though the official robes of the

Colensos, like those of Pilate himself, might seem to carry some authority. The great vital question, urged, whether in pretence or otherwise, by so many, at this moment, is, "*What is truth?*" And Jesus answers, that "to this end was He born, and to this end He came into the world, that He should bear witness unto the truth," and true enough is it, and must ever be, that "every one that is of the truth heareth His voice."

The author has had constantly in eye the recent efforts of a specious infidelity, burrowing at the gateway of revelation, and assaulting the historical accuracy of these original records, to undermine, if possible, the foundations of scriptural truth. The various questions broached hereabouts, have been carefully treated, in this volume, without parading the names of the cavillers or their works, but by a simple exhibition of the subjects, such as may serve to answer the inquiries of multitudes, and to place in their hands the materials for putting to silence the ignorance of foolish men. It may here be observed that the apostate bishop already referred to, fills his pages mainly with the weaknesses of certain commentators, and with the flaws which he picks in their defences of the truth, and then sets all this to the account of the Scripture itself, as though the word of God could be held responsible for the follies and imbecilities of those who, in different ages and on different principles, have professed to elucidate this revelation.

The aid of science is invoked by skeptics, to overthrow God's written word, and scientific men claim to interpret the documents in nature's volume without reference to these inspired oracles. It is judged unscientific to refer to these pages in evidence; and the specious *dictum* has gone forth, from such schools, that the Scripture does not profess to teach science.

But surely it has utterances in the department of natural science which belong to the very foundations, and which science cannot ignore, because this is the highest testimony in the case,—testimony to facts that are beyond the reach of mere naturalistic inquiry. And it must always be a "*science falsely so called*" which ignores these divine records, as though they were not the very cream of well-attested truth. Here are real histories, the only written histories of the events. They are amply authenticated. They are histories with which all true theories must harmonize. We point to the fact that advancing discoveries in natural science, while they have overthrown proud theories of scientific men, have sustained the Biblical statements. We point also to the fact that this naturalism, which would explain away the first principles of revealed truth, aims also to explain away God Himself from the universe; and thus, while it would deny future retribution and even Divine Providence, would tear away from men all their precious hopes for another world.

In treating the vexed question of "the creative days," the author has confined the discussion to the Introduction, without disturbing the comments. He has adopted the view which is now most commonly accepted among orthodox writers,—the view of Chalmers and Wardlaw, and more lately of Dr. Murphy of Belfast,—which adheres strictly to the plain sense of the scriptural passage. For, as *Keil* in his late work, well remarks, "Exegesis must insist upon this, and not allow itself to alter the plain sense of the words of the Bible from irrelevant and untimely regard to the so-called certain inductions of natural science. *Irrelevant* we call such considerations as make interpretation dependent upon natural science, because the creation lies outside the limits

of empirical and speculative research, and, as an act of the Omnipotent God, belongs rather to the sphere of miracles and mysteries, which can only be received by faith, (Heb. xi. 3.) And *untimely*, because natural science has supplied no certain conclusions as to the origin of the earth, and geology especially, even at the present time, is in a chaotic state of fermentation, the issue of which it is impossible to foresee."—p. 52, *note*. It is enough for all lovers of the Scriptures that what is fixed in science—*science truly so-called*—agrees with what is found in this written revelation.

This volume is given to the public as containing the chapters upon which sceptical interpretation has most largely and perversely written. Another volume will cover the remaining chapters, and will be issued soon, if God will. And, should they receive the same public approval as the author's volumes on the Historical Books of the New Testament, these will be followed by a further series on the Old or on the New, as God shall give opportunity.

INTRODUCTION.

GENESIS.

This opening Book of the Holy Scriptures is called *Genesis,* which is the title given to it in the Septuagint (Greek) version, B. C. 285. The term is a Greek one, signifying a *birth,* a *generation,* or *origin.* The book is properly so called because it gives an inspired account of the origin of all things—especially of mankind and of all earthly things. It is here declared that the material universe was created by God—that the earth is not Eternal, nor of chance origin, as some heathen philosophers have held, nor self-created, (as others maintain), but that it had a beginning at the command of God, the only Creator. So all the Books of the Pentateuch, or Five Books of Moses—are entitled according to the main subject of each. The Hebrews call the Book "*Bereshith,*" according to their custom of naming the several Books of Scripture by the first word in the book. This first word "*Bereshith*" means "In (the) beginning." In the Alexandrine Codex the title is Γενεσις κοσμου. And the Rabbins entitle it the *Book of the beginning,* or *of the Genesis.* Beginning with the creation of the heavens and the earth, and ending with the death of the patriarchs Jacob and Joseph, this book records for us not only the beginning of the world and of mankind, but also of the redeeming preparation for establishing the Kingdom of God.

GENESIS HISTORICAL.

The effort of the modern skepticism has been to throw doubt upon the origin of Revealed Religion. Historical criticism has subjected both Testaments to the most severe ordeal, to find, if possible, some lack of evidence in the records, whereby they may be set aside as "*unhistorical.*"

The chief assaults have been made upon the Pentateuch and the Gospels, as lying at the basis, respectively, of the Old and New Testaments.

Both *Genesis* and the *Gospel by John* treat of "*the beginning.*" Both commence with the phrase "*In (the) beginning.*" Both treat of the Creation and the Creator. Both have been very specially assailed of late. In both cases the aim has been to deny their authorship and their antiquity—and to prove them to have been the product of another hand, at a later period.

In both cases, the object has been the same—to throw obscurity upon

the *first things* of Revelation and Religion, and to unsettle the popular faith in the Bible as the *very word of God.*

It is plain that the Scriptures, in both Testaments, rest upon the historical truth of the Pentateuch. Just as *Genesis* is presupposed by the other four books, or parts of the Pentateuch, so all the five books of the Pentateuch, as we shall show, are presupposed by the remainder of the Scriptures. Hence the strenuous effort to impugn the substantial verity of these original records, and to resolve them into mere myth, legend, or *story founded on fact.* The zeal in this destructive criticism can be accounted for, only on the ground of man's natural aversion from the foundation truths of Scripture. It is an opposition to any Divine, written rule of faith and practice. It is a deep seated alienation from a personal God.

It will be observed that these critics start out with a denial of any plenary Inspiration of the Scriptures. They assume that all miracle and prophecy is impossible—that is—any thing of the supernatural, in power, or in knowledge. But the foundation fact of the Old Testament is the Miracle of the Creation; and the foundation fact of the New Testament is the Miracle of the Incarnation, in the work of New Creation. And this written Revelation itself is a Miracle.

But how have they ascertained that a Miracle is impossible with God? A Miracle is only His extraordinary working, according to a higher law of His operation. And to say that He cannot transcend natural law, is to say, that He cannot work out of His ordinary mode, and that He is limited to natural law, and Himself inferior to nature, instead of superior to it. The result of such a doctrine must be to deify nature and to undeify God.

The object of this destructive criticism is not merely to set aside the supernatural from the Scriptures, but to deny what is supernatural in all the universe—under the guise of science to install natural law in the place of a personal living Jehovah. So it is alleged, by the same critics, that all human history is only the development of natural law in human affairs—and that every thing in the world's annals proceeds according to such a law as admits no Divine intervention in history.

But there is an historical basis of this Divine Religion apart from any questions as to the possibility of Inspiration or Miracle. For the main facts are interwoven with the world's history, and the miraculous facts have come down to us equally attested with any others. That there has been a creation and a deluge is indisputable. The proofs are every where found. These documents of Hebrew Scripture are also the annals of Jewish History—and no history has such ample evidences. And the miracles of Moses are as much part of the history as anything that is recorded. To deny them, is to destroy the foundations of all history. So, in the New Testament, the Apostles appeal to the most enlightened cities for the miraculous facts of their mission. And what is supernatural, in the record, comes to us on the same historical basis as any thing that is recorded.

(See *Restoration of Belief.*) So also the Jews, in our Lord's time, appealed to the writings of Moses, and the New Testament accredits them as his, and cites the contents as inspired.

Hengstenberg has well said that the denial of the Pentateuch has its origin in the proneness of the age to Naturalism, which has its root in estrangement from God!

If objectors can so far impugn the Divine authority of these Mosaic records as to hold them to be "*unhistorical,*" this will fully answer their purpose. If they can make men believe that this is any thing less than veritable history, then no matter for them, nor for us, *what it is,* or whose it is. But this is not by any means so easily done. They have the advantage of the remote antiquity of these writings for starting their skeptical conjectures. But (1st) the whole presumption is, that what has come down to us through long ages as history is really so, unless the contrary can be established. (2nd) They have to account for these records if they be not historical. They have to show us how they could have originated —and how they could have obtained such universal currency and credence, and how such a people, so jealous of these sacred records, as comprising the institutions of their religion, and the annals of their nation, and as being the basis of their legislation, and as containing the registers of their family descent, and the title deeds of their property, could have been so utterly deceived for long ages. They have, also, (3d) to account for it that it should be reserved for this late day, and for them, to make such a discovery as that these primitive histories of the world are fable. Besides (4th) they must show in themselves some spirit of true historical investigation, apart from irreligious prejudice,—and some superior learning, apart from empty speculation and fancy, before they can make the world believe that these ancient and consistent records are not true. It is not enough to carp and cavil at alleged discrepancies and impossibilities in the narrative, for still the great, chief impossibility remains for them to dispose of—the "impossibility" of the whole Jewish history—and of the world's history—if this be not history—the impossibility of any satisfactory account of these records, if they be any thing less than real historical truth.

I. The *Mythic* theory, which, at most, admits only a certain substratum of history, refers the leading narratives, especially such as involve any thing miraculous, to *myth.* Or, these critics allege that the origin of these records is something purely legendary, such as belongs to many of the earliest heathen annals. But these critics have opposed each other in regard to any theory of the origin of such *myths* which would be at all in keeping with the plain facts of the case, or furnish any probable solution. This theory, therefore, is even more difficult than that which it opposes. And, only when the whole Scripture is taken as historical truth, is it found to be simple, clear, consistent, and in keeping with all the known facts,

and with the long established belief, and with the universal testimony. Especially the first chapters in Genesis are alleged to be *mythical*—as the Creation and Fall, etc. But the impossibility of these narratives being mythical, appears hence:

(1.) That instead of being diffuse and imaginative, these records are the most sublimely brief, concise, compact statements; farthest removed from idle stories or legends, such as are found in heathen annals.

(2.) These accounts are found in the midst of plain, geographical statements, and they bear every mark of genuine history.

(3.) If these records be myth, it is impossible for any one to tell us how they originated, and when; and when and how they took documentary form, and received their present shape; and how far they are founded on fact, or what basis they could have had, which would properly account for them.

(4.) On all these points the mythical critics dispute with each other as earnestly as they dispute with us.

(5.) These narratives were committed to writing nearly a thousand years before the myths of the most ancient nations.

(6.) These records are connected—not disjointed and fragmentary as *myths* are.

(7.) These narratives have nothing of the fictitious and fabulous air which mythical legends have, but they refer to the only living and true God, as Creator and Redeemer—and give a simple and intelligible account of the great first facts of human history. And all history may as well be resolved into *myths* as this.

II. Some hold the narratives of the creation and fall of man, etc., to be *allegorical;* setting forth these ideas of man's natural and moral relations, in the garb of history, as a kind of parable. This stands on no better ground than the former. Others admit the historical basis, and allegorize —finding another sense, besides the historical, underlying the history. Doubtless the narratives have pregnant import. But the "allegorical sense" is often made to be anything but the simple, plain, substantial sense of the history.

III. Akin to the *mythical* and *allegorical* theories is that of those who hold that these records have originated in the "*floating tradition,*" or popular *story,* which came afterwards to be put into this form by one or another hand.

But, on this theory, also, it is impossible to account for the facts, or to ferret out the authorship, and most of all, to account for the universal belief in the history up to the time of the modern skepticism. These false critics can not agree upon an author, nor upon a date for the book; and they differ among themselves on this latter point by a thousand years.

AUTHORSHIP, CREDIBILITY, ETC.

"It is an admitted rule of all sound criticism, (says *Rawlinson,*) that a book is to be regarded as proceeding from the author whose name it bears, unless very strong reasons, indeed, can be produced to the contrary."

In deciding upon the authorship of the Pentateuch, it is important to observe that originally it was one book. The term πενταπευχος—from πεντε, (five), and τευχος, (volume), means simply a *fivefold* volume. This division into five books, or parts, seems first to have been mentioned by Josephus, and probably occurred subsequently to the captivity, and after the reading of the Pentateuch in the synagogues had been commenced. It is more commonly supposed to have originated with the Septuagint version.

In the Old Testament it is constantly referred to as one book. It is called "the *Law,*" Neh. viii. 9; "the Book of the *Law,*" Joshua, i. 8: Neh. xiii. 1; "the *Book of the Covenant,*" 2 Kings, xxiii. 4. The unity of the Book is clearly seen in the contents, which form a closely connected whole. This Book is plainly not composed of scattered and disjointed fragments, but gives us a narrative of the origin and early history of the human race in brief; leading to the history of the patriarchs—their Divine treatment—God's covenant with them—their development from a family to a nation—their institutions, civil and religious, with a view to their special culture in the Holy Land—the Land of Promise. These five portions belong to each other—each being the proper key to what follows, and each being presupposed by the following. The Pentateuch is in one volume in the MSS. rolls to this day, called the *Law.*

This *Book of the Law*—the *Law of Moses*—"*the Book of the Covenant*" so often referred to, and referred to as written by Moses, (Mark, xii. 26), which book was deposited in the ark of the covenant, and given into the special charge of the Levites, to be read publicly every seven years at the Feast of Tabernacles, in the hearing of all Israel—and which must have descended thus with the people of Israel, along with their sacred institutions there recorded: this book, which the king was to write a copy of, for special reverence and preservation, could have been none other than the Pentateuch; unless, indeed, any can suppose that the genuine work was lost, and that a spurious one was substituted in its place, and was received as genuine and believed to be such, without ever a suspicion being raised, among friends or foes, during many centuries. This is more incredible by far than the true theory. See *Rawlinson's Hist. Ev.* p. 55-6.

If Moses was indeed the author of the Pentateuch, then we see that the history is given us by an eye witness, and it follows that it must be true and historical, unless we can suppose that he meant to deceive. They who wish to destroy the force of the book as Divinely inspired, labor to prove that it was not written by Moses, but by whom it was written they cannot agree even to conjecture. Vacillating between the times of Samuel and Ezra, through so many years, they can fix upon no author. And what wonder? For there is none of these to whom the history is ascribed in the Scripture, but it is uniformly ascribed to Moses.

The proof of the Mosaic authorship is clearly established thus:

1. Beginning with the time of the historian *Manetho*, who is so boasted in early Egyptian history, we have the Septuagint Greek version of the Old Testament, made about 285 B. C., and this shows us that the Pentateuch, in its present form, existed at that time.

2. Passing back to the era of the Jews' return from Babylon, we find them acknowledging the Pentateuch as the book of their national law. It could not have been produced at that period else its acceptance must have been local, and its language more modern.

3. Passing still further back we find the Samaritans receiving the Pentateuch—alone of all the Old Testament Scriptures—and the same Pentateuch which the Jews possessed, and simply because it was the Book of the Law given to Moses. This shows that its authority was not confined to Judah alone. For surely, as the Samaritans received it from a priest of the ten tribes, and these tribes would not have received from the kingdom of Judah a book which established the religion of Judah, and the form of civil government, and the laws by which it was to be administered, it must have been already a long time in use before the separation of the ten tribes. It must, therefore, be as old as the time of the Judges, and that was too near the time of Moses for a forgery of it as Moses's, by another, as Samuel; even if any one could suppose Samuel to be a forger. They who ascribe the authorship of the Pentateuch to Samuel, while it all along purports to be from Moses, must believe this monstrous absurdity.

But 4. The Mosaic writings could not have been produced at any period subsequent to Samuel, since they make no mention of the order of kings which was instituted in Samuel's time. The Mosaic code refers to a kingly government as an innovation, which the people would introduce after the heathen custom. Deut. xvii. 6.

Again 5. The whole history of Samuel and his time recognizes the Mosaic ritual as already in use, and presupposes the entire Mosaic history, and can not be understood if these writings of Moses, in the Pentateuch,

be not taken as they stand—the necessary preliminary and basis of the whole subsequent history.

Further 6. "If the Mosaic Law had not been universally known and revered as of Divine authority long before the time of Samuel, it could never have been compiled and received during the kingly government. Samuel would not have ventured to oppose the wishes of the people in appointing a king, on the pretext of its being a rejection of God for their king; nor would he have attempted to impose such restraints on the monarch of the Jews, if unsupported by a previously admitted authority. Such a fabrication would never have escaped detection and exposure, either by Saul, who, for the last years of his life, was in constant enmity with Samuel—or by Solomon, who, amidst his power and prosperity, must have felt his fame wounded and his passions rebuked by the stern condemnation of the Mosaic Law. Samuel, therefore, could not have been the compiler of the Pentateuch." See *Dean Graves's* Lectures.

But the theory of those who ascribe this work to Samuel is that he "gathered up the legendary reminiscences which he found floating about in his time, and endeavored to give them unity and substance by connecting them into a continuous narrative for the instruction and improvement of his pupils, as a mere historical experiment." But who, upon any reflection, could receive such a theory of these writings? To say nothing further of the wilful fraud, in which Samuel is supposed to write as if he were Moses, is it meant that Samuel framed the Levitical law with its minute institutes and exact ritual, and made it appear to the people as if it had been instituted long before in the wilderness, and practiced by their nation then and ever since, for five hundred years? Or, is it meant that these details, composing so extensive and thorough a system of laws and worship, were gathered up from floating traditions, or legendary reminiscences? This, indeed, would be *miraculous*, and, therefore, according to the assumption of these theorists, it is not supposable, since a *miracle* is in their view *impossible*.

Can any one who reflects a moment believe that all this closely connected history—this extensive journal of a forty years' sojourn, with names and dates, and daily incidents, is a mere compilation of legendary reminiscences afloat among the people? The theory is simply absurd, and requires far greater credulity than is charged upon the believers in Inspiration, and Miracle, and Prophecy.

If then, (1) it were pretended that Samuel gathered all these exact and minute details of laws and histories from floating traditions, and framed them into a connected whole, as we have them in the Pentateuch, this would be supposing an impossibility, except by miracle, for such minute and connected details could not have been gathered from floating traditions.

If (2) he received them by revelation, then the object of the false critics is not gained, which is to deny the Divine origin of the records.

If (3) Samuel merely represented these Institutions, (the laws and customs,) as supernaturally revealed—merely as the heathen legislators did, to attach authority to their lessons—then Samuel would need to be regarded in the light of an impostor.

And so, also, (4) his representing these Institutions as revealed of old to the fathers, or leaders, of the Hebrew people, and so representing, merely for public effect, and without any basis of truth, for this is the theory referred to, would be utterly inconsistent with his character for veracity and honesty.

(5.) This being a system so complicated and expensive as to require the highest authority for its enforcement upon the people, how could he make them believe all the history of the Exodus, the giving of the law, etc., without any substantial foundation in fact? "Could any one suppose that a book of statutes might be now forged, or could have been forged at any time, for any modern nation, and imposed upon the people for the only book of statutes that they and their fathers had ever known?" Whence came the tabernacle, with all its ordinances, if we do not presuppose the historical facts connected with its establishment? And if all this be "*unhistorical,*" are we to suppose that Moses also is a *myth?* and that the whole history is a fable? Then why not all ancient history, and, indeed, all history?

Observe (1.)—The New Testament sets forth, in the Epistle to the Hebrews, the profound meaning of the Mosaic institutions, and argues the superiority of the New Testament economy, by proving Jesus to be greater than Moses.

Observe (2.)—There are, at least, two distinct citations of the Pentateuch to be found in the Books of Samuel—1 Samuel ii. 13, compare Deut. xviii. 3; and 1 Samuel ii. 22, compare Exodus xxxviii. 8.

Jahn has well said that the point to be proved by objectors is that it is impossible that the Pentateuch should be, or, on historic grounds, should be conceived to be, the genuine work of Moses; and that it must necessarily be a more recent work, and be so reputed—this is what should have been proved by historical and critical arguments to make the objector's position good. It is by no means sufficient to have started doubts—to have urged suspicions—to have framed conjectures. "—— That the testimony for the genuineness of these books may be rendered suspicious by little sophisms proves nothing. Since it is possible by conjectures and artifices of this sort to render the veracity of the most honest man so doubtful as that even an upright judge may hesitate." "The least that can be required is to prove first that the author himself, and all subsequent witnesses, either could not, or would not speak the truth; and *secondly,* that the Pentateuch can in no wise be, or be considered, a production of Moses or his age." *Jahn's Int.*, page 195.

1. That Moses himself wrote the Book of the Law, or the Pentateuch, and "all the words of it until they were finished," is expressly stated at the close of the whole, and just preceding the narrative of his death, (Deut. xxxi. 9–14, and 22–24.) The book was most carefully delivered by him to the charge of the priests to be placed in the ark, Deut. xxxi. 26, and to be read before Israel every seven years at the feast of tabernacles; that feast which specially commemorated their sojourn in the wilderness. In Exodus xvii. 14 it is referred to as "*the Book*"—the volume well known as "written by Moses," and here, and from time to time, he received directions to write further records in this same book—as, for example, the Decalogue; see Exodus, xxiv. 4–7; Exodus, xxxiv. 27: "And Moses wrote all the words of the Lord," etc.

Indeed, we have the author's name expressly indicated in many places, and these are such important and prominent portions as to carry with them all the rest—so closely connected—as of the same authorship. Throughout Deuteronomy, excepting a very few minor passages, we have Moses speaking in his own person, of himself, and of the history in which he was so immediately concerned. We have "*the Song of Moses*," chapter xxxii, and "*the Blessing of Moses*," chapter xxxiii, before his death.

In chapter xxxi. 9 we find that Moses himself not merely dictated the law, but actually wrote it himself: "And Moses wrote this law," etc. And further, that it was written "*in a book*" by him, verses 25, 26.

And then we have his own exhortations and addresses, Deut. i. 29–31; ii. 26; v. 5; xi. 2, 3, 5, 7; xxxi. 2. See, especially, Deut. xxviii. 61.

2. At the close of the Book of Numbers it is expressly stated that the records are "the commandments and the judgments which the Lord commanded, *by the hand of Moses*," etc., Numbers xxxvi. 13. This is a formal notice of the Mosaic authorship of the book. And then, after the recapitulation in Deuteronomy, with additions and explanations, it is there again formally stated to the same effect. No one would take any other impression from these passages than that these are the records as given by Moses.

3. In the historical books next following, this "*book of the law of Moses*" is distinctly referred to: Joshua i. 7, 8; viii. 31, 32; xxiii. 6–16. Thus, there is testimony, within some few years after Moses' decease, and from one who must have personally known Moses.

Meanwhile, in the Books of Ruth and Judges, there are plain traces of the Pentateuch. See Ruth, iv. 3–5; also, Judges i. 20, "as Moses said," iii. 4, etc. So, also, historical references, Judges, i. 2, 5; ii. 11, 12; v. 4; vi. 8, 9, 13; x. 11, 12.

So, also, in the Books of Samuel, the Pentateuch is clearly referred to—as the tabernacle and ark: 1 Sam. iii. 3; vi. 13; 2 Sam. vii. 2: and the Exodus —1 Sam. xv. 2–6; and the various ordinances of the law—1 Sam. xiv. 32–37; xx. 5; xviii. 27; xxi. 3, 4; xxviii. 30; xxx. 7, 8. Many narratives in the Books of Samuel are unintelligible, except by a reference to the Pen-

tateuch, 1 Samuel, ii. 13, (see Deut. xviii. 3, and Leviticus, vii. 29.) So 1 Samuel, vi. 15, (see Numbers, i. 50, 51.) And 1 Samuel, xiv. 37; xxii. 10; xxiii. 2, 3; xxx. 7, 8 (see Exodus, xxviii. 30, Numbers, xxvii. 21.) "In this book we find all these ordinances of the Pentateuch—the tabernacle of the congregation—the ark of the covenant—the yearly visitation—the rejoicing with the whole household—the duties of the priests and Levites, the altar, the incense, and the Ephod, the Urim and Thummim, the priest's dues, and the manner in which they were to be received, the inquiring of the Lord by the priests, the new moon, the laws concerning ceremonial uncleanness, wizards and possessors of familiar spirits. Many of these are described in the exact and peculiar language of the Pentateuch." *Dr. Alexander McCaul.*

So, also, in 1 Kings, David enjoins upon Solomon to observe all the precepts, and keep the charge "*as it is written in the law of Moses,*" 1 Kings, ii. 3. In 2 Kings, xiv. 6, "the book of the law of Moses" is expressly referred to. And in 2 Kings, xxii. 8, this "book of the law," called, also, the book of the covenant—and "the *book of the law of the Lord,* (written,) *by Moses,*" is related to have been found in the temple by the High Priest, *Hilkiah,* after a long period of its neglect; 2 Chron. xxxiv. 14. See also 2 Kings, xxiii. 3, and 2 Chron. xxiii. 18; xxv. 4. And Josiah, the king, is said to have "turned to the Lord with all his heart, *according to all the Law of Moses,*" 2 Kings, xxiii. 25. And this bringing out of the law of Moses before the people, was the means of a great reformation in his time.

He kept a great Passover, "as it is written in the Book of Moses," 2 Chron. xxxv. 12, 18. Some well known sacred volume is here evidently referred to, comprising the law, (Hebrew, *Torah* teaching,) which God gave to Israel, including the history of the nation "by the hand of Moses." Some have supposed that this was the original copy which was commanded to be laid up in the ark of the covenant, and which was now found, Deuteronomy, xxxi. 24–26.

That this "Book of the Law" was not merely the Book of Deuteronomy, much less the Decalogue, as some have contended, is plain from the fact that the Passover was celebrated on the basis of the directions found in this Book, and it could have been only in Exodus, (see Ex. xii. 1–20,) and Numbers, (see Numb. xxviii. 16–25,) that the full directions were found. In Deuteronomy they are few, (see Deut. xvi. 1–8.) But the former two Books plainly presupposed the Book of Genesis, as introductory to them, and incomplete and unintelligible without them. Indeed, this very Book of Deuteronomy presupposes throughout the other four books of the Pentateuch, and they are constantly spoken of together as *the Law.*

The Psalms, also, constantly refer to "the Law," as the 119th Psalm—a manual of devotion—in every verse of it. And the 1st Psalm, which was, perhaps, written by Ezra as an introduction to the whole Book of Psalms,

or selected from David's or others' Psalms, as most proper for an introductory Psalm, refers entirely to "the Law of the Lord," as a whole—something to be read, and meditated on, and kept in the daily conduct. Psalm lxviii. is remarkably full of historical references. Psalms lxxiv., lxxvi., lxxviii., civ., cv., cvi., cxxxiii., cxxxv., cxxxvi., and others, refer to the history in the Pentateuch most strikingly and conclusively. See Ps. xxix. 10; see, also, Ps. viii. referring to Genesis, and Ps. cxxxii. referring to the Levitical service.

Psalm, cx. 4, refers to Melchisedec, and so it is cited and expounded by the Epistle to the Hebrews. The Law is also spoken of as a written volume, see Ps. xl. 7.

The Proverbs, also, make constant reference to the Pentateuch, and hold up "*the Law*" as the basis of all wise and happy living, and as accordant with all men's experience of truth, and duty, and prosperity in this life. The peculiar phraseology of the Pentateuch is frequently used, showing that these writings of Moses must have been in use in the time of Solomon, Prov. x. 18; *Heb.* Numb. xiii. 32. Prov. xi. 1; xx. 10, 23 are from Lev. xix. 36, and Deut. xxv. 13. In Prov. xi. 13; xx. 19, the peculiar phrase is from Lev. xix. 16; Prov. xvii. 15 is from Exodus, xxiii. 7, and Deut. xxv. 1.

So, also, the Old Testament prophets constantly base their warnings and threatenings upon "the Law of the Lord," as something in documentary form, and well known and in use among the people. *Isaiah*, and his contemporaries in the time of Uzziah, Jotham, Ahaz, and Hezekiah, speak of "*the Law of the Lord*," chapter v. 24; xxx. 9. He calls it "*the Book*," as we say the Bible, chapter xxix. 18. See, also, most remarkably, chapter lxiii. 11–14. So Hosea speaks of the Law as *written*, chapter viii. 12; see, also, chapter vi. 7; see, also, Hosea, ii. 15; xi. 1, 8. And compare ii. 17 and Exodus, xxiii. 13; compare iii. 1 and Deut. xxxi. 16; compare iv. 10 and Levit. xxvi. 26. So Micah, vii. 15–20, refers to the history of the patriarchs—and chapter vi. 5, to Balaam, and vi. 4, to the Exodus. Amos, ii. 4, also, chapter iv. 11; ii. 10; iii. 1; v. 25. So compare Amos, ii. 7 and Exodus, xxiii. 6. Amos, ii. 8, compare Exodus, xxii. 25; Amos, ii. 9, compare Numbers, xiii. 32, 33; Amos, ii. 10, compare Deut. xxix. 2.

In Jeremiah, also, the Law is very frequently referred to and cited, chapter ii. 6, 8; vi. 19; viii. 8; ix. 13; xvi. 11; xxii. 22. Chapter iv. 4, compare Deut. x. 16. In his days, "the Book of the Law," long neglected, was found in the temple by Hilkiah, who refers to it as a volume which had been well known and lost, 2 Chron. xxxiv. 15.

So, also, the prophet Ezekiel, see chapters xviii. and xx. throughout. This prophet employs terms and figures peculiar to the Pentateuch, chapter v. 11; vii. 4, 9; viii. 18; ix. 5, 10. Compare chapter v. 2, 12; xii. 14,

with Exodus, xv. 9; Leviticus, xxvi. 33. He refers to the Law as known by priests and people as of Divine authority, Ezek. xi. 12; xviii. 21.

It is not disputed that such a writing was known to the prophets of the Restoration, and to the people of their time. So, also, the historical books subsequent to the Captivity, plainly refer back to the Pentateuch as well known, and acknowledged to be written by Moses.

Ezra, iii. 2 refers to the laws about burnt-offerings in Leviticus, "as it is written in the Law of Moses, the man of God." Again, in Ezra, vi. 18, at the dedication of the second temple, the priests and Levites were arranged expressly according "as it is written in the Book of Moses."

So, also, Nehemiah makes frequent references to the Pentateuch, showing that the Jewish people, through all their changes of exile and return, acknowledged this written book of the law of God by Moses. Even *De Wette* admits that "in Ezra and Nehemiah the mention of the Pentateuch as we now have it, is as certain as it is frequent." By some the Pentateuch has been ascribed to Ezra. But Ezra is shown to be witness against this when he says, "as it is written in the Book of Moses," see chapter vi. 18. But Daniel, also, mentions the Pentateuch before the time of Ezra, Dan. ix. 11–13.

Ezra may, indeed, have copied the Pentateuch at the Reformation in his time—in which case he would naturally have appended certain notices, as of Moses' death—yet by the same Divine inspiration. This gives, then, the testimony of the continuator.

And so Malachi, at the close of the Old Testament revelation, says: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

The passage which is, also, adduced against the Mosaic authorship, (Numb. xii. 3,) "Now the man Moses was very meek," etc., is accounted for by the Divine inspiration which dictated it. It is not the mere word of Moses, but the word of God.

That the death of Moses is recorded at the close of Deut., (chapter xxxiv. 5,) is argued by objectors as proof that the books were not written by Moses; as though such a notice could not have been appended by another, and upon the same Divine authority as directed the writing of the books by Moses. *Keil*, in his recent work, (p. xxii., *note*,) refers to a similar instance in a well known work by *John Sleidanus*, (*see Hengst. Beitrage*, 2, lxxx.,) at the close of which the death of the author is narrated. Of course, it is not necessary to note that such an addition must have been from another hand, and could not claim to be from the author of the book, inasmuch as no one could be supposed to write an account of his own death. Besides the narrative of the death and burial is not given until after it has been expressly stated that he had finished his work, and transferred it to

the Levites, from which it would at once be understood that the closing and supplementary paragraph did not claim to be from him.

INTERNAL EVIDENCE.

That the Pentateuch could not have been compiled from "*floating traditions,*" after the time of Moses, nor by any one from Samuel to Ezra, is plain.

For, 1. The Book is written evidently by a contemporary of the events, and an eye-witness, as Moses was. If written by any other than Moses, then it is a forgery claiming to be by the hand of Moses, but really by another, and thus imposed upon the nation in his name. But this cannot be. No motive could be imagined for such an imposture. Nor could it have been possible if we can give any weight to the internal evidence of authorship.

The style is every where simple and artless. The history is full of minute detail, precisely such as supposes the author to have been an eye-witness. And this is every where claimed. The minutiæ are such as must have been recorded at the time—details of marches—geographical sites—routes, etc., and with the origin of the names often in the events themselves—and all the items of the history agreeing together as a consistent whole, and agreeing, also, with the known character of Moses, and with the supposition that he, and no other than he, is the author.

Moreover, that the Books of the Pentateuch belong to this period, is indicated by the command of God to Moses, "to write the discomfiture of Amalek for a memorial in a book," (Exodus, xvii. 14,) (literally, in THE *Book*, showing that there was *a book for these memorials*, and that this book was the writing of Moses.)

2. The language of the Pentateuch is a further proof of its Mosaic authorship. If it had been written at a later period, there would have been found such modern words and phrases as would indicate the later date. But antiquated words abound, such as fix its antiquity. *Jahn* notes two hundred words peculiar to the Pentateuch, besides *phrases*. There are, also, Egyptian terms, or traces of such, which only an Egyptian would use. The style, especially in Deuteronomy, could have been feigned by no one, nor could any one have so completely assumed the person of Moses, or have spoken to the people, as they were then circumstanced, in the manner in which he speaks. "See *Jahn.*"

3. The Pentateuch is manifestly written *according to the progress of the events.* Statutes are recorded as they were made, and their subsequent alteration, or repeal, is afterwards recorded as it came to pass, and as persons of a later age could not have known, in such connection; all bearing

the clear mark of a contemporary authorship—showing that the author narrated the history of his own legislation. See Exodus, xxi. 2–7, compare Deut. xv. 12–23; Numb. iv. 24–33, compare Numb. vii. 1–9. Now no *compiler of floating traditions* could ever have produced such a narrative, bearing such clear marks of contemporaneous history. He would not have arranged the writings "in the manner of a journal, following the order of time, so as to introduce, now a law, then a historical fact, then an admonition, and then again a law"—he would not have repeated some laws as often as they were published—or, at least, he would have omitted, in the former parts of the work, the laws which are altered in Deuteronomy. Nor would he have repeated the minute description of the tabernacle and its furniture at its completion, which he had already given in the directions for its building. All these features clearly show that the author wrote according to the successive unfolding of the history in which he was so eminently concerned; and wrote his history as a public and official record of his time.

4. The *genealogies* show a writer of the earliest time, such as Moses; and these genealogies being the basis of the distribution of property, carry all the proof which such a necessary public register must have among the national archives.

5. The different portions of the book, written evidently at different times, show coincidences so minute, so latent, so indirect, and so evidently undesigned, as to prove one hand throughout, always taking for granted that the notice of Moses' death at the close is by the hand of another—which it was not at all necessary to state.

6. The details, geographical, historical, and personal, show the hand of Moses. The Book of Exodus, describing the conduct of Pharaoh, in such keeping with all that is known of the Egyptian court, and the route of the exodus, showing one well acquainted with Arabia and the peninsula of Sinai, could most naturally have come from one who had spent forty years in the land of Midian, and who, himself, traversed this route.

We have seen, then, that to suppose any other author than Moses, *is, at best, to suppose a forgery, and is to charge the author, or compiler, with forgery—for he writes as being Moses himself, and none other.*

And 1. Forged records would not venture upon such minute detail.

2. They could not furnish so many and various particulars with any such perfect consistency.

3. They would be most easy of exposure, especially as they involved all the affairs of a great people. And that they have passed for ages as their acknowledged archives in church and state, involving their family lineage,

and their tenure of property—any such theory is simply incredible; while the theory of the Mosaic authorship is accordant with all the facts and features of the history.

And that Moses is the author, accords with the unanimous testimony of the Jewish and Christian church.

PROOF FROM THE NEW TESTAMENT.

The crowning proof, however, is found in the New Testament. Our Lord and His apostles frequently refer to the writings of Moses, as well known and recognized among the Jewish people. And we perfectly know that these were the five books of Moses, which were ascribed to Moses without any dispute. Our Lord's testimony, therefore, is clear and conclusive. He also receives and recognizes these books as the writings of Moses—argues from them—bases His own claims upon them—declares that Moses wrote of Him, and with authority—charges the Jews that if they had believed Moses they would have believed Him, John, v. 46. And He even introduces father Abraham, from the heavenly world, as testifying to the writings of Moses, along with those of the prophets, Luke, xvi. 29. John, v. 46, 47, is a very explicit "testimony to the subject of the whole Pentateuch. It is also a testimony to the fact of Moses having written those books, which were then, and are still, known by his name." *Alford.*

"*Moses and the prophets,*" is the phrase by which the Old Testament is often referred to, Luke, xvi. 29, 31, and xxiv. 27; Acts, xxviii. 23. "The Law of Moses," "the Law given by Moses," "the Law of Moses and the prophets," "Circumcision is of Moses." "*Moses wrote,* If a man's brother die," etc., Mark, xii. 19. "The customs which Moses delivered us," Acts, vi. 14, are evidently the whole ceremonial law. "To forsake Moses," Acts, xxi. 21, is to forsake these. "When Moses is read," 2 Cor. iii. 15, is equivalent to saying, "when the Pentateuch is read," for no other books of the Old Testament are ascribed to Moses. The scattered references in the New Testament to the several books of Moses would make up a clear, concurrent testimony to the Pentateuch as being from his hand. Luke, xx. 37, refers to Exodus, iii. 4, and refers to Exodus as written by Moses. It is what "Moses *shewed* at the bush." And John, i. 45, "we have found Him of whom Moses in the law did write," refers to Genesis, in which is the first prophecy of Christ. In Matt. xix. 4, 5, our Lord refers to the law of marriage as given in Genesis, i. 27; ii. 24, and to this He adds a reference to Deuteronomy and the law of divorce there given by Moses, Matt. xix. 7, 8. In John, vi. 32, is a reference to Numbers, where the miracle of the manna is recorded, and our Lord refers to Moses in that connexion. And He as much testifies to Moses' writing, (for the universal belief was that he wrote the history,) as He testifies to the existence and leadership of Moses. If

we could reject the proof of the one, we could, also, equally of the other. So when He says, "Moses gave unto you circumcision," He endorses the history of that ordinance as given by Moses, and recorded by Moses, Levit. xii. 3; and He in the same sentence endorses the account given by Moses in Genesis, xvii. 10, and received by them as his—that the ordinance of circumcision was "*of the fathers.*" See, also, Acts, iii. 22, referring to Deut. xviii. 15; Acts, xxviii. 23, Rom. x. 5, 6, referring to Levit. xviii. 5, and Deut. xxx. 12, 13.

The only way in which this positive testimony of the New Testament can be evaded, is by denying the inspiration and Divine authority of the New Testament writings. And the extremity to which deniers of the Mosaic authorship of the Pentateuch have been driven appears from the fact, that a late assailant discredits the testimony of our Lord Himself—and ascribes it to His human ignorance! that as man, He knew no better; and hence, that in this particular, of course, the assailant claims to know more than our Lord Jesus Himself. So utterly demented must a man become who would reject the Divine authority of the Scriptures.

Some, indeed, soften the harshness of this denial by the theory that our Lord and His inspired apostles merely accommodated their language to the Jewish notions. But no such shift can be fairly made. How should we know to what portion of our Lord's sayings this theory could not be applied? It would destroy the Divine authority, even of our Lord's gospel teachings. But it is plain that Jesus bases His claims upon the testimony of Moses—challenges the faith of the Jews by their faith in these very writings of Moses, and plainly makes Moses' authority as an inspired writer, one with His own. A belief in Christ stands in closest connection with a belief in Moses and his writings. This is the declaration of Christ Himself to the Jews. And by the writings of Moses, literally, "the *Scriptures of Moses,*" He means those Scriptures which the Jews, whom He addressed, acknowledged to be the Scriptures, or writings of Moses. And these, we have shown, were never any other—neither more nor less—than the five Books of Moses, called, at that time, by the Greek translators, *the Pentateuch.* So, also, it is recorded by Luke, that "beginning at Moses and all the prophets He expounded unto them in *all the Scriptures* the things concerning Himself," (Luke, xxiv. 27.) So, also, "*Moses and the prophets*" are spoken of repeatedly, *precisely as would be the case if these writings are the writings of Moses.* But if they are not, there are no other books ascribed to him, and this language of the New Testament cannot be understood. Besides, if we could believe that Christ and His apostles either accommodated themselves to the current Jewish notions of their day, or that Christ Himself was on a level with men of his age, in knowledge of such matters, and, therefore, ascribed to Moses the authorship only because He knew no better, we must believe that they ascribed to God "words that were never

spoken, (as, at the bush, Luke, xx. 37,) that they founded lessons and warnings upon transactions which never happened, (as the Deluge, Luke, xvii. 26,) accredited miracles which were never performed, (John, vi. 49; 1 Cor. x. 1–10; Heb. xi.)" *See N. Brit. Rev. Feb.* '63, *p.* 26–7.

So, it is said by Christ Himself, "Did not Moses give you the Law?" And John, the evangelist, says, "The Law was given by Moses," John, vii. 19–23, and John i. 17. It must be plain that this implies that those writings, ascribed to Moses, called "the Law," were meant to be declared by Christ as written by Moses. And the theory that they were written by Samuel, or any other, is inconsistent with the giving of the law by Moses. The books themselves, as has been seen, purport to have been written by Moses, and this is the whole presumption of the case. So, also, the apostles and elders at Jerusalem declare at that time, (A. D. 50,) "Moses, of old time, hath in every city them that preach him, *being read in the synagogues every Sabbath day*," Acts, xv. 21. This passage plainly refers to the writings, which were then, and all along of old time, believed to have been written by Moses; and the fact is thus endorsed by the highest authority.

And what adequate motive can be ascribed to Samuel, or any other, for creating the false impression that Moses was the author if he was not—or, that the history was true if it was not? And what motive had all the inspired writers quoted above, to propagate this impression if it was false? And what has any one gained by maintaining that Moses was not the author, when this is plainly the whole presumption of the writings, and of the entire history—and when this has been the universal belief of the Church in all ages—and when it was the belief of the inspired writers, and of Christ Himself?

Again. The general credibility of these records may be arrived at from the notorious and admitted facts, and upon the commonest principles of historical evidence. For example, the Jewish nation, as it exists in the earth a most remarkable people, has a history which cannot be disputed. They are admitted to be the descendants of Abraham. That they lived in the Holy Land under a peculiar system of religious institutions, no one will deny. That they migrated thither from Egypt, under Moses as their leader, is equally plain. This great fact of the Exodus is so bound up with all the other parts of the history as to be a key to it, and yet no one hesitates in admitting this event. How, then, is it to be accounted for, except we suppose their history in Egypt to have been what it is here declared? Then, how is their separate living in Egypt to be explained, if we do not take the account of Jacob's migration with his family as here given? All that is known of Egypt as a grain-growing country, and of its government under the Pharaohs, and of its relations to Palestine and the people there, makes the whole history natural and credible of itself. And we cannot suppose it possible that the Jewish nation would have received the history from the earliest times, or at any time, as correct, if it had not ample proof

within itself, in accordance with all the testimonies. The very fact that the uniform belief of the Jewish nation from the beginning has accorded the authorship of these writings to Moses, is in itself a presumptive proof which cannot easily be overturned. None could claim to know better than they. None were more *careful* to know, and to transmit the knowledge than they.

THE HISTORICO-SCIENTIFIC EVIDENCE.

Theology is the highest of all sciences. As regards its domain of investigation it comprehends all truth, and subordinates to itself all research. The knowledge of God is the most exalted of all knowledges, and all that is really known within the broad compass of human learning, must illustrate this.

The findings of natural science have all along given ample confirmation to the truth and Divine origin of these inspired records. Though the direct object of the Scriptures is not to teach science, yet neither is the Bible unscientific—nor has it been found at variance with well-established science in any particular. The Scriptures do not even give us a system of theology, nor aim to teach theology scientifically, but they give us the truths themselves, which must form the only true system and science of theology.

It is an evidence of the Divine structure of the Bible, that while its records have been assailed by every advance of science, they have been so framed in scientific matters as to be received in all ages, and, yet, as wonderfully adapted to the advance of scientific discovery—giving no detailed theories, nor technical, scientific systems, but simply the ultimate facts—always true—and in such compact narrations as have been found wonderfully to inclose within themselves the kernels of the most advanced science; and though not yet fully understood, while science was in its infancy, yet adapted to the infancy of research, and standing on record to be more fully opened to view along with the progress of investigation—a kind of prophetic statement, indeed, with a cumulative fulfilment; while all along, there has been a "searching of what, or what manner of time, the Spirit that was in them did signify."

Geology points to the recent creation of man, and to the general order of creation as here recorded. The records of geology, however, are very much out of reach, and only, in very small part are yet examined. Where they have, at first view, appeared to contradict the Mosaic accounts, the further research has decidedly confirmed the exact statements of the Scriptures; while, all along, the question must occur whether the geological record refers to the same events as the Scriptural record in question.

PHYSIOLOGY decides in favor of the unity of the species as here alleged, and the origin of the human family from a single pair.—(See Notes, chapter i. 27.)

COMPARATIVE PHILOLOGY shows that all the globe had originally one language, and there is good ground for supposing that all the different tongues of the earth can be reduced to one alphabet, which already Lepsius claims to have done.—(See *Bopp, Lepsius, Burnouf*, etc., and *Commentary*, chapters x. and xi.)

So, also, ETHNOLOGY testifies to the same effect.

It is commonly admitted that the tenth chapter of Genesis furnishes the best outline of ethnological science, and is in keeping with the latest discoveries in this department. "Independently of the Scriptural record we should fix upon the Plains of Shinar as a common centre, or focus, from which the various lines of migration, and the several types of races originally radiated."—(*Raw.* p. 75.) The ancient heathen knew nothing of the unity of the human races. Moses, therefore, shows that the source of his information was Divine, as he speaks so entirely in advance of his age, and speaks of things in this department as they could be known only by Divine revelation.

UNIVERSAL HISTORY attests these records. The Mosaic annals are found to be in striking agreement with the best profane authorities, so far as profane history can reach. For example, a thorough knowledge of Egyptian customs and institutions is manifest in the Pentateuch such as would belong to Moses, and such as all the monuments have confirmed. (See *Hengstenberg's Egypt and Moses.*)

The mounds of Mesopotamia, lately opened, furnish records buried for nearly three thousand years, which show the existence of such places as were before supposed to be only names, perhaps of imaginary localities. "Erech, Accad, and Calneh, in the land of Shinar," all unknown before, come thus to light. "Calah and Resen, in the country peopled by Asshur." Ellassar and Ur of the Chaldees, are found thus to have been real and well known places of that remote age. The confusion of tongues at Babel, and the consequent dispersion of mankind are facts confirmed by an inscription discovered at Birs Nimroud, read by *Oppert* before the Royal Society of Literature. The threescore cities of Og, fenced with high walls, east of the Sea of Galilee, are certified to by modern discovery of the ruins of such walled cities.

So, also, the researches in the Dead Sea, and the valley of the Jordan, all confirm these ancient Scriptures, as being true history. Oftentimes the very things which sceptics have regarded as proof of ignorance in the writer, have only proved the ignorance of the objector.

"Each accession to our knowledge of the ancient times, whether historic,

or geographic, or ethnic, helps to remove difficulties, and to produce a perpetual supply of fresh illustrations of the Mosaic narrative."—(*Rawlinson*, pages 76, 77.)

The universal traditions of the Creation and Fall, the Deluge, the Dispersion, etc., show this to be the great original record, and all the rest to be derived from this source—this being concise, and all others being diffuse, as legendary accounts commonly are. It is plain that the legends which have sprung up among various heathen nations are modifications and perversions of this history.

It would seem that God has it in His plan, by means of the recent controversies about the Pentateuch, to exhibit the true place of the law in the Divine record, and in the Biblical system; calling attention to its wonderful features, and its permanent, essential excellence and value.

The Pentateuch has come down to us in at least four independent channels. The Jewish, Greek, Syrian, and Roman Churches, have each a Pentateuch, differing from one another only in small particulars, and enough to show that they have been handed down independently, and were all substantially the same as that known in the time of our Lord.

Besides these, there is the Samaritan Pentateuch, still more ancient, and agreeing with the Hebrew—only in different characters, and handed down by a different and hostile people.

HEATHEN TESTIMONIES.

The Mosaic authorship of the Pentateuch is referred to by the historians Manetho, Hecateus, Lysimachus, of Alexandria, Eupolemus, Tacitus, Longinus, Juvenal, and others, among eminent heathen writers. These speak of Moses as the author of the Hebrew code of laws, and most of them speak of him as having committed his laws to writing. These authors cover a space extending from the time of Alexander, when the Greeks first became curious about Jewish history, until the time of Aurelian, when the Jewish literature had been thoroughly sifted by the acute and learned Alexandrians.—(See *Rawlinson*, page 54.)

TIME.

Another and kindred line of argument leads to the same conclusion, not only that Moses was the author of the Pentateuch, but that it was written during the forty years' sojourn in the wilderness.

After the brief outline of the origin of the human race, which is introductory, the early Jewish history is given in these books up to the eve of entering into Canaan under Joshua. This was the great Old Testament

promise made to Abraham and his seed, which pointed forward to the blessing of the heavenly Canaan. The book, as a whole, from Genesis to Deuteronomy, inclusive, bears the marks of having been written during the wilderness sojourn, and prior to the settlement in Canaan.

The people are spoken of as dwelling in tents, and the place of their religious worship was a tent, portable, because of their transition state, travelling from Egypt to the Holy Land. And all the Levitical service was given in detail to suit such a condition of emigrants. The book purports to have been written during their passage. It gives directions for the people as travellers, and as travelling worshippers.

Besides, the book, as has already been noticed, details the progress of this Jewish system, political and religious, and was evidently *written during its progress.* It gives the occasions of these institutions—how they were called for—and the unfolding of all the peculiar Mosaic legislation as it grew out of the conditions in which the people were placed, and the objects had in view. Plainly, the law was given for the establishment of an exclusive religious system, under which the people were to be trained for the promises of the covenant in the Land of Promise. And all along Moses speaks to them, charging them with these great objects of their discipline, and pointing them onward to the results. Throughout there are clear marks of an author who is contemporary with the events, and himself a party in the transactions—and the whole narrative calls for such an one as Moses.

The familiarity of the writer with the Desert of Arabia, as well as with Egypt—his acquaintance with the geography of the route—names of places —face of the country—people scattered through the various districts, with their known peculiarities, and the productions of the respective regions, with all the natural features, point to such an author as Moses, and show by the exactness and minuteness of detail that the writings belong to that period. Besides this we have the traces of Egyptian life throughout the history, such as the embalming of Joseph's body, the taskmasters, and we have the agreement of the history of the plagues with the natural features of the country, and the use of Egyptian terms such as one like Moses would naturally use. There is no other one of that age who would answer to these features of the case. And to suppose it was the work of a later age, is to suppose a forgery of some one who wished to palm his work upon the public as that of Moses. But to suppose that any one could so have deceived the entire Jewish nation, who were so jealously careful about their national annals, is absurd—to say nothing of the impossibility of Samaritans, Jews, and the Ten tribes being all so imposed upon, when they were each so jealous of the others.

One of the most recent and learned of German commentators shows, at length, and most conclusively, that the Pentateuch could not have had its origin in any post Mosaic time. He says:

"It could no more have originated in the times of the Judges, than the New Testament could have originated in the middle ages. That period, (of the Judges,) is one of barbarism—of the disintegration of Israel into separate and alienated clans, and even of manifest mingling of Israelitish and heathen Canaanitish customs. There were then no considerable prophets. The priesthood lay prostrate, and the last of its incumbents knew how to wield the sword, but not the pen. Samuel, alone, at the end of that period —the founder of the schools of the prophets, might possibly be thought of in connection with the origin of the Pentateuch—but this supposition is untenable, as appears from this that Samuel, so far from adhering rigidly to the law which he had reduced to the documentary form, is, on the contrary, a personage exempting himself from the law in troublous times. For example—he was no priest, nor of the priestly tribe, yet he statedly offered sacrifices, no doubt with the Divine sanction. The sacrifices were not offered at the altar of the tabernacle, but at Mizpeh, Gilgal, Bethlehem and Ramah, the place of his residence. The anointing of kings was no part of the Mosaic prescription, and the monarchy itself was an innovation.

"The time of Saul does not come into the question, since its only significance in the history of Israel's religion and literature lies in its being the time of David's birth.

"The times of David and Solomon, however, exhibit so lively an activity in organization and literature, that the law of Moses might, far sooner, have been recorded then and set in its historical framework. And many glancings of the law into the future of that golden royal era offer to that hypothesis some foundation. But over this very period the fountains of history flow forth to us most richly, yet without affording any where, even in the Psalms, a ground for the supposition that this Book of the Law became then reduced to writing. And, moreover, the great deviation in the structure of the temple from that of the Mosaic tabernacle, is on that assumption hard to explain.

"If we descend to the separation of Israel into two kingdoms, the hypothesis that the Pentateuch received its first documentary form after that separation, is improbable for this reason, that in the kingdom of Israel there never arose any opposition against the force of the law that bound Israel in the same manner as Judah. Had not the letter of the law been already fixed it is not easy to comprehend how there could have been that objective unity of the severed body, and the common ground of the prophetic function, and the conscience of Israel ever breaking forth in all times of apostasy, and the ever uniform law of religious renovation in Israel, after long secularization.

"Shall we, then, assume that the Pentateuch first originated in the exile, or that Ezra wrote it as it lies before us? How can it have originated in the exile, since the people on their return from the exile, remind themselves of the Law as the Divine basis of their commonwealth, long desti-

tute of practical effect, but now demanding a true realization? (See the whole strain of the prophets of the Captivity and the Restoration.) Were the Pentateuch a compilation of laws like the Codex Justinianus, it might, indeed, be conceived of as the work of an exile. But it carries us into the midst of the historic process of the law-giving, and is a pragmatic history of it. And how could such careful and definite recollections have remained in an oral and unrecorded state till that time?

"And as to Ezra, he is a Luther, who, in a time when the masses had sunk into heathenish barbarism and religious ignorance, as a scribe, brings back the written word to honor and efficiency. His activity in reference to national life and literature is, throughout, only restorative, for even the uncertain tradition goes no further than to ascribe to him the transfer of the Scriptures from the Hebrew to the Assyrian text, or the restoration of lost books from memory. In other words, history and tradition fully concur to show that any assumption of his authorship in the case would be gratuitous and baseless. So does the whole post-Mosaic history of Israel send us back to the Sinaitic law-giving, and a written record of the same." —(*Delitsch*, pp. 9, 10. See *Bib. Sac.* pp. 51, 52.)

Kurtz well remarks: "Not only is *the whole book* the basis and necessary antecedent of the history of the Jewish people, its commonwealth, religion, manners, and literature, but, also, the very time in which Moses appeared as the leader and legislator of the people is the very time when the Pentateuch must have been composed."—(See *Kurtz*, vol. i. pp. 56–65.)

"Almost every marked period from Joshua down to the return from the Babylonish captivity has been fixed by different rationalistic writers, as a period appropriate to the production of the Pentateuch."

But supposing it to have been written by Moses, as we have already shown, Eusebius judged that it was during his sojourn in Midian, as keeper of the flocks of Jethro. *Theodoret's* opinion is the more probable one, that it was after the giving of the Law at Sinai, and during the wilderness march, when we know that some of the records were penned by him according to the Divine command. Num. xxxiii. 2; Deut. i. 5; xvii. 18; xxviii. 58; xxix. 19, 20, 27; xxxi. 9, 19, 24.

HISTORICAL CANONS.

The modern scepticism claims that these writings are "*unhistorical*"—by which is meant that they are not true in the plain sense of the records. It is not pretended that the author, whoever they make him to be, professed to write *unhistorically*; no such passage can be produced, but all the contrary, and, hence, the hypothesis does, in effect, charge the author with wilful deception, and makes the book an imposture. This would set the Bible even below a common uninspired book. But this is not alleged by the objectors.

There are certain canons of historical criticism which are commonly accepted.

1. When the record is that of an eye-witness, or, "of a contemporary of the event who is himself a credible witness, and had means of observing the fact to which he testifies," the fact is to be accepted as possessing the first, or highest degree of historical credibility. "It would most unquestionably be an argument of decisive weight in favor of the credibility of the Biblical history, could it be, indeed, shown that it was written by eye-witnesses."—(*Strauss.*)

2. The second degree of historical credibility is when the narrative is given at second hand, as received directly from those who witnessed it.

3. The third degree is that of a narrative handed down from a contemporary of the event, where the event itself is of such great moment, and of such notoriety, as to associate itself with the life of a nation; or, otherwise such as to be celebrated by any public rite or practice.

4. A fourth, and lowest degree of historical credibility is where the traditions of one race are corroborated by those of another, especially if a distant or hostile race—then, this double testimony gives a degree of credibility, worthy of acceptance, "if it be nothing very unlikely in itself." This is a circumstantial evidence which may rise to the height of strongest proof.—(See *Rawlinson's Hist. Ev.*)

It will be seen from the foregoing investigations, that Moses was such a witness as to give to his writings the highest degree of historical credibility, to say nothing of his Divine inspiration.

When sceptics assume to lay down as a rule that there can be no true history into which the supernatural enters—that is—that any record which relates a miracle, or a prophecy fulfilled, or claims inspiration, must be "*unhistorical*," on the ground, that there can be no such thing as miracle, or prophecy, or inspiration, they beg the whole question, and under the guise of reason they deny what is most reasonable in itself, considering the nature and object of a Divine revelation.

HISTORICAL INTERPRETATION.

I. An inspired historian should be treated fairly, and we should accept from him what we would accept from another credible historian, as evidence of truthfulness. If there seem, at first view, to be discrepancies in different parts of the record, then we explain one part by another—we canvass the nature and object of the history—and the internal evidence of

truth—and before we condemn it as false, we inquire for some plausible motive which the author could have had to falsify. And hence, we adopt the principle of *Augustine*—that, in case of seeming discrepancies, any solution which presents a possible mode of reconciling the difficulty must be accepted, before we can admit that there is a contradiction.

(*a.*) There may be errors of the copyist in transcribing the original text.

(*b.*) The antiquity of the history, and the brevity of the narrative may account for some things not understood by us.

(*c.*) Idioms of the original language may be overlooked, or misunderstood.

(*d.*) Often, it is the ignorance of the objector, and not his superior knowledge, that makes the seeming difficulty—as, a blunder in the Hebrew, or in the history.

(*e.*) It is, as with the four narratives of the Evangelists, that if we knew all the *minutiæ*, we could harmonize them fully.

(*f.*) Objectors seize upon certain minutiæ which they are unable to solve, however unimportant, and they allow these to overthrow all the array of testimony.

(*g.*) The difficulty may be in the translation, and not at all in the original.

(*h.*) The *spirit of contradiction* makes the plainest narrative "*unhistorical.*" He who will find difficulties in the Scripture, will always have difficulties to find. This Divine revelation is not so given as to compel belief. Men may stumble at it if they will. Thus, it administers a silent, but potent test of a man's inward principle.

(*i.*) The Scripture is given in every variety, so as to meet every reasonable demand. In history, poetry, philosophy, prophecy—in precept and example—in discussion and illustration—in travels and epistles—in simple patriarchal narrative, and in pictorial illumination—we have it in every various form and style, adapted to all ages and people.

It is all the word of God in the very words of man. Each Book must, therefore, be read and studied, in its relation to the whole volume, and each in the light of its particular object, author, age, region, etc. In the Book of Job, for example, the truth is to be elicited as the result of a discussion, which is there recorded touching a great problem of the Divine government. *Satan's* words there given are not inspired. It is the narra-

remove the objection against the knowledge of writing in Moses' time. "Moses was learned in all the wisdom of the Egyptians." (See Introduction to Stackhouse's History of the Bible; Kitto's Cyclopedia, "*Writing*;" Rawlinson's Hist. Ev. See Job, xix. 23, 24; xxxi. 35.

It is alleged that Moses has made use of several documents, or historical fragments, in compiling his history, and that there are traces of these.

I. In the different headings, "*These are the generations*," etc., (so *Rawlinson*, p. 58.) But this would not prove such a source. *Havernick* ably contends that these are only appropriate marks of transition from one subject, or department, to another, in the simplicity of that ancient style. Such headings occur chiefly in the record of *genealogies*—and of *laws*: both of which require such formal and marked announcement. The author thus, also, gives an indication of the plan and arrangement of what follows, and connects paragraphs thus with foregoing ones.

II. The use of different names of God has been thought to denote the incorporation of different documents. In some passages the title "Elohim" is used—in others, "Jehovah"—and in others these are combined in one, "Jehovah-Elohim,"—"the Lord God,"—or, "*Jehovah God.*" It is inferred by some that these names mark different documents, "Elohistic" and "Jehovistic." But it would be quite as necessary to suppose a third—in which the joint title is used. And some claim to have found traces of as many as *twelve* and *fourteen* different documents.

There is evidence against all this. In chapter ii. 4, to chapter iv—where the *compound* name is used twenty times, the name *Elohim* is three times used alone, chapter iii. 1–5. This shows that there is no proof here of different documents. Nor is this use of the different names in different paragraphs, confined to Genesis, or the Pentateuch. In Jonah, iv. 1–4, the title is *Jehovah.* In verse 6, it is *Jehovah-Elohim.* In verses 7, 8, 9, *Elohim* is used; and in verse 10, it is *Jehovah* again. Yet it has not served the purpose of these theorists to insist that the Book of Jonah is made up of divers documents.

Even some who broached this theory, and have maintained that the different documents could be traced by the use of the names Jehovah and Elohim, have given it up in despair of these criteria; because the names are found so intermixed in some parts of Genesis as to make the theory untenable. Chapter xxviii. 16–22; chapter xxxi.; chapter xxxix., etc.

Ewald has shown that the principles proposed for separating the original sources of Genesis might be applied as well to the Book of Judges; and thus has proved the fallacy of such a system. *Havernick* attributes this attempt to the overlooking of the essential unity of the Pentateuch, and directing the research to the discovery of disconnection and isolation in the paragraphs.

But the further arguments on which this *document hypothesis* is rested, are such as these:

1. That the names and dates given in chapters v., vi., ix., x., etc, could not have been orally perpetuated—that there must have been, for Moses' information, brief records of the earliest date. But *Inspiration* provides for this. And we are not to reason about the sources, as though *Inspiration* were not the great sufficient source—in all, and above all.

2. That there are repetitions, or double narratives, of the same event. But here, as in the history of the creation, (chapter i. and chapter ii. 7, and verses 18–23,) there is only an enlargement in the second record, on some point, leading to the further history in a given direction. (e. g.) The *fact* of the creation of man on the sixth day is first given. Then, it is taken up to give further, the *mode* of his creation as to his higher nature, and the *habitation* assigned to him with reference to his *trial*, and *destiny*.

The alleged repetitions, as we shall see, are not proved to be such. Pharaoh and Abimelech both acted in the same selfish manner about Sarah. Abraham may have been twice guilty of the same cowardice, etc. Besides, it is to be remarked that the history was written at different times, and without any regard to mere style, quite according to the manners of the Hebrews.

We observe that God Himself assigns a reason for the different use of His names—and explains the sense of the name *Jehovah* as most importantly bearing on the whole plan of His dealings.

The difficulty here is stated thus—that in Exod. vi. 3, the name is referred to as follows: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, (*El Shaddai;*) but by my name *Jehovah* was I not known (made known,) to them." Yet, in seeming contradiction to this, the name "*Jehovah*" is repeatedly used in the earlier parts of the history, throughout the whole Book of Genesis. And not merely by the historian, in his narrative, but by the patriarchs, and others of earliest time, whom he introduces as using the name; as by Eve, chapter iv. 1; by the sons of Seth, iv. 26; by Lamech, v. 29; by Noah, ix. 26; by Sarai, xvi. 2; by Rebekah, xxvii. 7; by Leah, xxix. 35; by Rachel, xxx. 24; Laban, xxiv. 31; Bethuel, xxiv. 50, etc. Now, this is explained by the theory that some other writer must have inserted these passages bearing the name "Jehovah,"—whence they are termed "*Jehovistic*,"—or, at least, that the historian incorporated these separate documents which he found written by another hand.

Now this theory would not account for the plain fact that God was known by the name "*Jehovah*" in the earliest time—as already quoted—but seemingly denied in the passage, Exodus, vi. 3. We must, therefore,

look for another and better explanation. And the meaning, probably, is, that God had not distinctly revealed Himself to the patriarchs as "*Jehovah*," that is, as the God of Redemption. The term *Jehovah*, from the future form of the substantive verb *to be*, does not mean *self-existence*—eternal, independent Being—as was formerly held, but rather, in this future form, "the coming One"—*He who shall be*—as the title was also applied to Christ in the Greek, (Ὁ ερχομενος—Matt. xi. 3,—THE COMER.) The other sense of "independent Being" is in no such striking contrast with *El Shaddai*. Now, though this name was known in the earliest time, and was used as applied to God, yet (1) it was not known in its redemptive import, or, as belonging to God as carrying on the work of redemption, until the secret was disclosed to Moses in the bush, and in Egypt. (2.) It was by the name "El Shaddai,"—the Almighty God—that the Angel of the Covenant had been revealed to the patriarchs, until this time, and now He was to be revealed to them as Jehovah. The patriarchs had not known this second Person of the Trinity—this Angel of the Covenant—by this name until it was first revealed to Moses in the bush. In the nine instances in Genesis in which God Himself uses the title in His communications to the patriarchs, it is not once distinctly applied to the Angel of the Covenant, Gen. xv. 7; xvi. 11; xviii. 13, 14; xviii. 17, 19; xix. 13; xxii. 15–17; xxviii. 13.

There are forty other instances in which the title is used in Genesis by others than the historian himself, and in no one of these instances does it seem to be applied distinctively to the Covenant Angel, but in some instances it is applied with a hint of the redemptive idea—as Genesis, iv. 1, where Eve says: "*I have gotten a man—Jehovah, (or the coming One,*"—yet not with any distinct idea of its application to the Covenant Angel, who visibly manifested God to the patriarchs.

Plainly then, it is not without a profound reason that this title is thus used in the history. And the explanation given by the Covenant Angel Himself is conclusive. It was not expedient that He should be revealed to the patriarchs, at first, as the *coming One*. His hour for such revelation had not yet come. And so He was first revealed as an Angel—afterwards as the promised Redeemer. So in the New Testament it was first as a man that he was revealed, and then as God Himself, the Redeemer.

Hengstenberg understands that the name "*Elohim*" indicates a lower consciousness of God, and "*Jehovah*" a higher stage of that consciousness: "Elohim" becoming "Jehovah" by an historical process, and the aim of the sacred history being to show how He became so. *Kurtz* considers Elohim as the name belonging to the beginning, and Jehovah as the name belonging to the development. Elohim the Creator—Jehovah the Mediator; and that Jehovah is shewn to be the same Being as Elohim, by the use of the double name, *Jehovah-Elohim*.

More especially at the beginning of the record, and until the names are understood, we are to look for some ground of these different *titles* in the

connection in which they are used. So, also, Psalm, xix. i, "The heavens declare the glory of God, (Elohim;") and verse 7, "The *law of Jehovah* is perfect."

4. Further. As the Pentateuch is not a connected history of the world, but only of the *theocracy*, we might look for some disconnection of the records as if fragmentary, but only in accordance with the special plan of the history, to give simply such events and details as would bear upon the great object. It will be found that there is, throughout the records, a unity of plan, and consistency, and connection of historical details, showing the great idea and aim to be to set forth God's covenant relations with His people.

Besides the *document hypothesis*, some have broached what is called a fragment-hypothesis; while others, have started a complement hypothesis, and still others, what is called a crystallization hypothesis—none of which is entitled to further notice here.

DESIGN OF THE HISTORY.

The Five Books of Moses are to be regarded not as disconnected fragments, but as one work in five volumes, or parts, having for its end not the history of the world, but of the *theocracy*, with its origin, laws, and institutions; serving, also, as national annals, for the church and the state. God—the people of God—the law on Sinai—the Promised Land—are closely connected ideas in the structure of the history. Creation and Redemption are not separate, but allied facts. It is the God who created the world who is the God of the Hebrew nation, and He has revealed Himself in nature and in grace, the same God. The First Adam is a precursor and figure of the second Adam. Noah and Abraham are heads of the human family. But the latter is head of the chosen race—as, also, is Christ the Father of the faithful. Moses was the Mediator, and Lawgiver, and Prophet of the chosen people, as Jesus Christ, also, is in a higher sense. Hence, the great leading facts here narrated are elementary to the whole system of revealed religion.

The object of the Pentateuch is to show how God dealt with the human family in His covenant relations—through Adam, Noah, and Abraham, leading to the separation of a chosen covenant people—to whom He gives laws and institutions, with reference to their establishment in a Land of Promise for the best working of that peculiar economy—and all in order to the coming of "the promised seed," and the consummation of the church as "Abraham's seed, the heirs according to the promise."

"This is the clew to all those curious insertions and omissions which have astonished and perplexed mere historians." The five great names

which mark the progress of the history in Genesis, and around which it clusters, are Adam, Noah, Abraham, Isaac, and Jacob. The great corresponding items in the history are the Creation and Fall, the Flood, the Covenant, the sacrifice of the Covenant Son, and the bondage in Egypt. Adam, Noah, and Abraham appear as three successive heads of the human family. The last of these three, however, is rather the father of the faithful, and his son, Isaac, is the covenant son—the personal type of the great covenant sacrifice. There is a Messianic prophecy belonging to each of the three head persons and periods just named, while Isaac is, himself, the Messianic promise of the covenant son, the New Testament Isaac, here "received from the dead in a figure." Heb. xi. 19. See chapter xii.

CHRONOLOGY.

The chronology of the Old Testament has a great importance in view of certain scientific questions, much agitated among scholars of our day. It is founded very much on the genealogies, and these are invested with some uncertainty. The Hebrew text gives the shortest chronology—while the Septuagint and the Samaritan extend the periods. For example—*from the creation to Abram's departure out of Haran,* the Hebrew gives 2023 years; the Septuagint gives 3279 years; the Samaritan gives 2324 years.

The common Hebrew reckoning dates the creation at 3760 B. C. The more commonly received computation is that of *Usher,* which is 4004 B. C. The chronology in the margin of our English bibles cannot be said to be a matter of faith, so much as of opinion; and it is open to investigation and possible correction, at least, in some of the details.

From such data Moses is sometimes charged with blunders which do not belong to him, nor to the Inspired Volume. The events which he records are not always given in chronological order, and from overlooking this fact mistakes have occurred among chronologers.

The longer chronology advocated by *Hales* makes the creation 5411 B. C.; and that by *Jackson,* 5426 B. C.; while some, as *Bunsen,* have arrived at fabulous figures.

In the modern controversies on this subject some would set us quite afloat, by utterly discarding the received chronology. There is a possibility that the genealogies prior to Abram have been condensed by Moses, as Matthew has confessedly condensed the genealogy of our Lord. But the New Testament confirms the reckoning which makes "Enoch the seventh from Adam," (Jude, vs. 14,) and there would seem to be little margin for any very important difference in the results.

Much speculation and discussion has been raised by the fabulous figures of the Egyptian and Babylonian chronology. But the result of most careful research is, that according to the Egyptian system, after we have

stricken off the dates of gods and demigods, Menes, the first Egyptian king, takes the throne. We have only an excess of about two thousand years at utmost to account for, in what is plainly the historical period. In the Babylonian system, similarly viewed, we find the chronology extending to 2458 years B. C. But in the former case, Manetho himself reduced his list of dates by one thousand five hundred years, which would leave the difference but a few hundred years at most; Menes, the first historic date, being 2660 B. C., in the view of some of the most eminent Egyptologists. (See *Rawlinson's* Hist. Ev.)

Harris says: "The different dates assigned to the period from the Fall to the Flood, give an extreme difference of 1142 years, (or between Petavius and Hales, 1428 years.)" He adds, "I adopt the chronology of the Septuagint, which is that of Josephus, as exhibited substantially by Vossius, Jackson, Hales, and Russell. I do this on the evidence there is that the chronology of the Bible was corrupted by the Jews (as to the ages of the patriarchs at the birth of their eldest sons,) in order to *put back* the dial of time for the coming of the Messiah—leaving it to be inferred that the computation of the Septuagint is the true transcript of the original Hebrew chronology. This reckoning makes the deluge to have occurred A. M. 2256; a difference of 600 years in this period, from the commonly received reckoning. (See *Patriarchy*, page 32, note.)

An eminent modern authority, (*Poole*, in Smith's Bib. Dict.,) contends for the long chronology on specified grounds, and adopts 1652 B. C. as the most satisfactory date of the Exodus; and that of the Flood, as 3099, or 3159 B. C., and that of the Creation as 5361 or 5421 B. C.—the outside figure being 1,417 years longer than the commonly received date.

The difference between the short reckoning of Usher and the longest above named, (not speaking of Bunsen, who arbitrarily claims 10,000 years,) is found altogether prior to the date of Solomon's temple. Here the extremes agree very nearly. He gives a tabular view:

	Hales.	Jackson.	Usher.
Creation	5411 B. C.	5426 B. C.	4004 B. C.
Flood	3155 "	3170 "	2348 "
Abram's departure from Haran	2078 "	2023 "	1921 "
Exodus	1648 "	1593 "	1491 "
Solomon's temple	1027 "	1014 "	1012 "

Hales, we see, would make the Creation 1407 years older, and the Flood 807, and the Exodus 167, older than the received dates.

Kalisch makes the Creation to date 4160 B. C., thus: "As the departure of the Hebrews from Egypt took place 1491 B. C., and the uninterrupted numbers of Genesis place this event in the 2669th year after the Creation, the first year of the Christian era is the 4160th year of the world," (p. vii., viii.) He makes the sojourn of Israel in Egypt to have been 430 years,

instead of 215. *R. S. Poole* makes it 215. The more received modern reckoning places the Creation at 4102 B. C. According to this scheme a very convenient arrangement for memorizing, is presented:

I. The Antediluvian Period—from the Creation to the Flood, A. M. 1656.
B. C. 2446.

II. Period of the Dispersion—from the Flood to the Promise, *or* Covenant, 430 years..... A. M. 2086.
B. C. 2016.

III. The Period of the Patriarchs—from the Covenant to the Exodus, 430 years..... A. M. 2516.
B. C. 1586.

IV. The Period of the Wandering—from the Exodus to the Passage over Jordan, 40 years..... A. M. 2556.
B. C. 1546.

V. The Period of the Theocracy. The Judges from Joshua to Samuel, 450 years..... A. M. 3006.
B. C. 1096.

VI. The Period intermediate from Samuel to David, as king, 40 years..... A. M. 3046.
B. C. 1056.

VII. The Period of the Monarchy—from David to the Babylonish Captivity, 450 years..... A. M. 3496.
B. C. 606.

VIII. The Period of the Captivity—from the conquest of Judea to the close of the Canon of the Old Testament, 206 years, A. M. 3702.
B. C. 400.

From Malachi, the last of the prophets, to Christ, 400 years.. A. M. 4102.

Some noteworthy parallels are found in these figures. We have, after the Flood, two periods of 430 years each—then a minor period of 40 years—followed by two periods of 450 years each, with an interval of 40 years, and then the closing period of 400 years. The period of the Dispersion is equal to the period of the Patriarchs. The period of the Theocracy is equal to the period of the Monarchy. And the period of the Wandering, (between the patriarchal and the theocratic period,) is equal to the period of Interregnum—from Samuel, of the Judges, to King David.

About midway between the Creation and the Incarnation stands Abraham..... B. C. 2016.

About midway between Abraham and Christ stands King David..... B. C. 1056.

DAYS OF CREATION.

The question here, at the threshold, arises as to the length of the creative days. (1.) We do not require any longer period than the twenty-four-hour days on the ground of any impossibility with God to do the work within this shorter time. We can only inquire, how is it revealed that God proceeded in the creation? (2.) Neither can we so interpret Scripture by science as to set science above the Scripture. True science and Scripture are the harmonious records of the one only God, and they throw light upon each other. (3.) Neither are we to allow that to be true science, which is only "science falsely so called,"—full of its "*oppositions*,"—whose aim is plainly to deny the Divinely inspired word. (4.) Whatever is really science—something positively known—we can always welcome, as an auxiliary to our investigations of the truth; for truth is one, always. While we have no right to look to the Scripture as the text-book of science, we find that there is here no contradiction of science, and that Scripture and science can be explained in harmony.

(1.) It must be borne in mind that it is not nature which creates, but God who creates nature. (2.) It is not to be supposed that the work of creation was itself according to the laws of nature as we see them now in operation. The creative work, as it originated those laws, so it must have been superior to them, rather than subject to them. Nature's laws, as we call them, are simply God's ordinary modes of operation. Creation was His extraordinary work, setting those laws in their course. We must beware of so tying the creative power to the processes of nature as, in effect, to make nature the Creator—for this would be to make nature the creator of herself—to deify nature, and undeify God. (3.) If the creative work was thus necessarily above nature, then we know not how it was carried on, except as we are here informed by Divine revelation. Science cannot inform us. It can only, at most, confirm the sacred record. Our first business, therefore, is with the simple text of Scripture. (4.) On this very subject the New Testament speaks, and declares that here, in regard to this Mosaic narrative, is a leading call for *faith*—and that only *by faith* can we *understand it*. It is *not* that by understanding we believe,—but "through *faith we understand, that the worlds* (*αιωνες*—the historic ages, or æons including time and space,) *were framed*, (or fitted,) *by the word of God—so that not out of things phenomenal*, were the things which are seen made," Heb. xi. 3.

Of this first chapter of Genesis, there are three principal interpretations:

(I.) That the first verse is a mere heading, or summary of the narrative —stating in brief and general terms what is detailed in the rest of the chapter. Some, however, understand that verse 1, records simply the cre-

ation of the *materials* out of which the heavens and earth were perfected afterwards; and that this, along with the creation of light was the work of the first day—that the creation of the material universe was completed within six natural days, and that this was about six thousand years ago

(II.) A second view is, that the first verse relates the creation of the heavenly bodies along with our earth—"*the heavens and the earth,*"—far back "*in the beginning,*"—that nothing is here revealed as to the age of our globe—that verse 2, tells us of a *chaos* in which the earth was found at the beginning of the creative week—that between verses 1 and 2 is ample room for all the strata and fossils which geology discovers, while the record here is of the Almighty fiats which formed "*the heavens and the earth, which are now,*" (2 Peter, iii. 7,) in six successive days, from *morning to evening.*

III. A third view is, that the days are periods of indefinite duration.

IV. Quite another theory is that the narrative is *poetic.* But this is plainly a shift for a summary avoidance of the difficulties.

V. Still another theory is, that the record here is of a *vision,* in which Moses was given to see a panorama of the creation—that it was made to pass before him during six days, or, as if it were a six days' work, when it was not. But this is positively contrary to the plain Scripture—that "in six days the Lord made heaven and earth," etc.—not that He made Moses see it as if it had been a six days' work. This is too visionary to notice further. Besides, the revelation of *past* events by a vision is without a parallel in the Bible.

We cannot be held bound to reconcile the Mosaic account with either one of these theories at the demand of science, since science, so called, has different theories, and is not, by any means, decided upon either. Neither can we tie the Scripture to our theories. We can listen to the teachings of true science, and note what light, if any, is thrown upon the interpretation of the word.

I. If we adopt the first view we must believe that God created the strata of the earth with all the fossils imbedded, (as we find them prior to the appearing of man,) and that this was, perhaps, as "an archetype of natural forms,"—and a distinct department of creation. We can scarcely suppose that the vegetable and animal tribes, now found in fossils, existed, died, and were embedded in the rocky formations within three or four days of twenty-four hours. We can understand that God created man on the sixth day, and all the animal tribes in this system to which man belongs —full grown, and without parentage—and that the first man, and all the

various species of animals were created as they would have been if they had come to maturity by the present processes of infancy and growth. So we can understand the miracle of feeding the thousands—that the bread was created in such state as it would have been if it had been made by the ordinary mode—all the loaves for the five thousand like the *five loaves*, if you please. And as the creation here recorded is miraculous, there can be no objection from any impossibility on the part of God. All the strata and fossils imbedded therein could have been produced by the Almighty fiats, as if they had been ages in forming. Nor can it be objected, that this would have been a deception, any more than in case of Adam's creation, or that of the miraculous bread—nor any more, indeed, than it would be a deception to write the word "*day*" in the narrative, when a period of *ages* was meant. The one is a question of the *work-record;* the other of the *word-record*. This theory is possible, but not probable.

But there seem to be sufficient grounds for preferring the second view.

II. If we hold this view we must understand that verse 1 reveals a creation out of nothing, far back "in the beginning" anterior to this six days' work—that this latter, alone, is detailed by Moses here; and that this is a creation and formation *in reference to man*, comprising a system of the vegetable and animal world belonging to man—that the old world is here noted as being *chaos*, with no account of its previous conditions or furniture—that for these we are left to the *work-record* in the strata and fossils of the earth's foundations. Accordingly, we have nothing to do with the geological records in interpreting the Mosaic narrative.

This view is not a mere shift for avoiding scientific difficulties. It was held by Augustine, Theodoret, etc., fourteen centuries ago, and is now the view most commonly received among students of the Word.

According to this view we understand that the natural day is spoken of by the historian, who, therefore, defines and limits it, by evening and morning. To object that no natural day as yet existed before the fourth day, when the sun was "*set* (appointed) *for days*," (verse 14,) is no objection to the record—for sun and moon do not make the day or night, they only govern it, and mark it. The *day* was known to the historian, and he so records the facts, knowing that the record would be so understood, namely, that "there was evening, and there was morning—a day—even before the sun's definite appointment in this capacity—and that it was God's pleasure to divide the work into that time which should be known as a week of days. Accordingly, verse 1, reveals to us an original creation of the heavens and the earth—the material universe—far back "*in the beginning*," of which we have here no further account. Then, verse 2, reveals to us the earth's condition as chaos, immediately prior to the six days' work—then, (verse 3,) reveals the first day's work in this creative week. We may leave geology to find out what tribes of plants and animals occupied our earth

in those distant ages, prior to this present creation. The narrative of the creative week, as here recorded, accounts fully for all species now extant, but has not revealed to us the details of the original creation—whether of the heavenly bodies, or of the fossils which are imbedded in the rocks. Accordingly, we find that the waters were already existing, and the land, before the first day's work. They were created "*in the beginning.*" The term "*evening morning,*" (עֶרֶב בֹּקֶר) is used in Daniel to denote the day. Dan. viii. 14.

The metaphorical, or poetical use of the word "*day*" is not to be accepted in so plain a historical statement. A day, here, means a *day*, else we are much misled by all the phraseology. "It is philologically impossible," says the learned Hebraist, *Kalisch*, "to understand the word 'day' in this section, in any other sense than as a period of twenty-four hours."

There are passages which need here to be considered.

1. (Exodus, xx. 11.) "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

It should be noted that here, in the Decalogue, it is not said that God *created* the heavens and the earth in six days, but "in six days the Lord (Jehovah,) *made* heaven and earth." The verb translated "*made,*" is, in the Hebrew, to be distinguished from the verb *created.* The latter, as we shall show, is carefully used to introduce each new department of the creative work, while the work, as a whole, detailed by Moses from verse 2 to the end of chapter I., is rather the *making*, or *forming* of the "*heaven and earth,* the *sea,*" etc., *as specially named in verses* 8, and 10, and spoken of as "*the earth and the heavens,*" (appertaining to it, chapter ii. 4. Even the great reptiles, (verse 21,) and *man* himself, (verse 27,) in reference to both of which the term to *create* is used, were also made, fashioned by a Divine fiat, out of material already *created* "in the beginning." This distinction throws light upon the remarkable phrase in chapter ii. 3, 4, where, referring to the whole preceding narrative of the six days' work, both words are used—"all His work which *God created and made,*"—or, literally, *created to make,* showing a distinction between what was creative and what was only formative.

2. Again. 2 Peter, iii. 8, referring directly to this very question of time, as to the creation past, and to the consummation future—charges us: "Beloved, be not ignorant of this one thing that '*one day,*' (Gen. i. 5,) is with the Lord as a thousand years;" not that a day with God is a thousand years, or, was so in the creation, but that one day is, to Him, AS a thousand years—serves Him as if it were a thousand years—and that this is of utmost importance to be known and considered in interpreting the record of creation. And so in history, while men wonder at the slow progress of

things, "a thousand years are to Him as one day," and the question of *time* is, therefore, no limitation, or restriction, of God's works and ways. So Psalm, xc. 4, in the same connection with the creation.

3. In chapter ii. 3, the phrase is omitted, "*the evening and the morning were* the seventh day." It is argued, hence, that the seventh day was not finished, and is yet going on. But (1.) is it not necessary for the argument in the Decalogue to suppose that He rested throughout the seventh day, not merely that He then began to rest—nor that He rested at the dawn of the day, and thus far to the present date, since that would not be an argument for our resting throughout the Sabbath day as is plainly intended. (2.) If the seventh day be yet unfinished, how can we arrive at the length of the days from this day, of which some six thousand years have already passed? Can it be a day of millions of ages, as is claimed, for the other days? How can it even be said that God rested the seventh day—as it is not yet an accomplished fact—the day not yet being finished by this hypothesis.

4. The commandment gives the clear impression that the days of the creative week were like our days—that it was in six days like ours—that God made heaven and earth, ("the heavens and the earth *which are now*," 2 Peter, iii. 7,) and that He rested on the seventh day, and made a Sabbath of it by His so hallowing it in His rest; and that this day of God was the natural day which we understand when we speak of the Sabbath day.

It is argued that it is only the *proportion* of one in seven, or a seventh portion of time which is to be understood as hallowed, and claimed as Sabbatic by the Divine example. But, in order to this, it would need to be proved that the seventh day, which such suppose to be not yet finished, and of unknown duration, is equal to each of the other days, and one-seventh of the whole creative week. But this equality of the days is by no means provided for, according to the geological theory. And unless we have greatly miscalculated the period yet remaining to the end of time, there will not be found any such duration of the seventh day, (even supposing it to be yet unfinished,) as will answer the demands of the geological school, who talk of ages upon ages for each day of the creation.

5. So, also, Hebrews, iv. 4: "For He spake of the seventh day on this wise, And God rested the seventh day from all His works." This seventh day rest is here referred to as an act accomplished, and a definite period *past*. And the argument is that "*the rest of God*," here spoken of in the Hebrews, is something more than that mere seventh day rest of His—only foreshadowed by that—that it is something yet to be experienced by believers—a glorious future of rest with God. So the Apostle argues. We find Him swearing in His wrath to the Israelites: "*If they shall enter into my rest*—although the works were finished from the foundation of

the world,"—and although the seventh day rest is long since past. So Jesus said, "*My Father worketh hitherto,*" (John, v. 17,)—up to this time—active in all the universe—creating and upholding it, and preserving and governing all His creatures, and all their actions. (See John, xiv. 10.)

6. The theory of indefinite periods is used to do away with the *fiat* principle, and resolves the creation into a development through secondary causes. But, plainly, the Scripture teaches that the work of creation was not by natural agencies, but by preternatural acts—not by processes and operations, but by "the word of God,"—not by nature's laws, but introducing nature's laws. "He spake, and it was done; He commanded, and it stood fast." The record of the first day's work is simply, "God said, Let there be light, and there was light." Could this be meant to convey to us the impression that instead of any *fiat* of the Almighty, on the first day, there was a gradual coming forth of light, through secondary causes, during millions of years? "God commanded the light to shine out of darkness," (2 Cor. iv. 6.) This error is especially aimed at, and guarded against by Peter, though the theory claims to be so scientific, "For this they willingly are ignorant of, that by *the word of God* the heavens were of old, and the earth standing (consisting, or subsisting,) out of (the) water and in (through, between, by means of,) (*the*) *water*, (above and beneath:) *Whereby*, (or *by means of which* waters, above and beneath) *the world* (the kosmos) *that then was, perished.* But the Heavens and the Earth which are now, by the same word are kept in store," etc. This perishing of the old world, (or kosmos, including the old heavens and earth, as distinct from those now,) by means of waters, may refer to the destruction of our planet which left it chaos, covered with the deep, or abyss, of waters, and even more strikingly than to the destruction at the Deluge. This passage brings strongly to view the essential point that the creation was on "the *fiat* principle,"—"by the word of God,"—and then we see that the *heavens and the earth which are now*, await a destruction by fire, like that original destruction by water; to be followed by a new heavens and a new earth, (Isa. lxv., Rev. xxi.) The geologists who hold to a partial deluge, will surely not contend that it is a deluge of only a part of the earth by fire that is revealed by Peter. (2 Peter, iii. 5–8.)

7. A crowning passage, (Heb. xi. 3,) sets forth the special call for *faith* in this very matter of the Mosaic record. As if referring to the natural tendency to exalt reason above faith, and science above the Scripture in this department, the apostle notes, first of all, this sphere of faith as that in which we lead the procession of patriarchs and heroes of the Old Testament. "Through Faith we understand—perceive, (he says not through understanding we believe,)—*that the worlds*, (the æons, the historic ages, including time and space,) *were framed*, (fitted, adjusted,) *by the word*

of God, so that the things which are seen, were made, not out of things phenomenal." The call is for faith. The doctrine is that this is a sphere for heroic faith, rather than for science and reason. The question is of "æons," and it is here revealed that the *æons* were fitted, prepared by *the word of God.* The question is of "*phenomena,*" and the teaching is, that the creation was *not out of things phenomenal—not out of phenomena.*

As to the records of the strata, *Huxley* admits that "supposing even the whole surface of the earth had been accessible to the geologist, and man had had access to every part of the earth, and had made sections of the whole, and put them all together, even then his record must of necessity be imperfect."—(*Origin of Species,* page 37.)

And he adds: "It is only about the ten thousandth part of the accessible portions of the earth that has been examined properly, and three-fifths of the surface is shut out from us because it is under the sea." (Page 38.)

(III.) It is claimed that science has positively decided in favor of the *days of indefinite periods*; and that no other interpretation is consistent with scholarly views, or abreast of the time. But geological science is less and less satisfied with this concession. The order of the creation, as here given, is disputed—and the long periods are used to favor a notion of pre-Adamic man, and a theory of development that would push the creative fiat far back out of view, and enthrone impersonal nature in the place of the personal God. "No attempt which has yet been made to identify these six periods of the Mosaic days with corresponding geological epochs can be pronounced satisfactory."—(*Smith's Bib. Dictionary.*)

Some would place the whole of the primary, secondary and tertiary formations, with their flora and fauna, within the first two days, instead of "in the beginning." So *Dr. McCaul,* and he adds: "The impossibility of identifying the six days of the Mosaic record with the periods of Geology, is evident from the fact that of the work of two days in the Mosaic account, Geology knows nothing, and Astronomy nothing certain—namely, that of the first day and the fourth day." Indeed, to those who have no theory to establish, it is apparent that they (the Mosaic days and the geologic periods,) —do not agree, neither is it necessary that they should.—(*Aids to Faith,* p. 250.)

Geology speaks doubtfully as to the precedence of animals or vegetables, in the order of creation. Nearly all eminent geologists admit that there have been successive creations corresponding with successive conditions of the earth: creatures having, all along, been created, such as could live and enjoy life upon its surface. There have been found the plainest marks of these destructive catastrophes, and of the reappearance of living organ-

isms in multitudes after such destruction, and all caused by the successive throwing up of earth's various mountain chains.

Geological phenomena, so far as they depend on mechanical agencies, require for their manifestation and accomplishment, both *force* and *time*. They depend on the combined effect of both. If a large effect is to be accounted for, the time may be supposed to be short, if the force be great. The gigantic and rapid operations of nature, in the older geological periods, are to be taken into account, as in the more recent periods, the force of glacial agencies, lately discovered, amply illustrates. The idea of a *uniform* action and operation of natural causes from the beginning, must clearly be abandoned. The elements, therefore, of this wonderful problem are *time* and *force*—the former to be reckoned according to the unknown, but mighty workings of the latter. *Time*, even millions of years, could not have excavated the valleys through which certain rivers flow—according to the present operation.—(See *Whewell*, and *Edinb. Rev.*, July, 1863.)

The choice of difficulties between the *second* and *third* views is thus stated by Prof. *Dana*, most favorably for the geological interpretation: "Accepting the account in Genesis as true, the seeming discrepancies between it and geology rest mainly here. Geology holds, and has held from the first, that the progress of creation was mainly through secondary causes, for the existence of the science presupposes this. Moses, on the contrary, was thought to sustain the idea of a simple fiat for each step. Grant this first point to science, and what further conflict is there? The *question of the length of time*, it is replied. But not so. For if we may take the record as allowing more than six days of twenty-four hours, the Bible then places no limit to (the) time. The question of the *days* and *periods*, it is replied again. But this is of little moment in comparison with the first principle granted. Those who admit the length of time, and stand upon days of twenty-four hours, have to place geological time before the six days, and then assume a chaos and reordering of creation on the six day and *fiat* principle, after a previous creation that had operated for a long period through secondary causes. Others take days as periods, and thus allow the required time, admitting that creation was one, in progress, a grand whole—instead of a first creation *excepting man* by one method—and a second, *with man* by the other. This is now the remaining question between the theologians and geologists—for all the minor points, as to the exact interpretation of each day, do not affect the general accordance or discordance of the Bible and science."—(*Bib. Repos.*, 1856.)

In answer to this statement of Prof. Dana we would say:

1. That "the *fiat principle*" is precisely that which cannot be given up for any principle of "secondary causes." The Scripture is, everywhere,

most explicit in declaring that "*by the word of Jehovah* the heavens were made," etc. "By the word of God the heavens were of old," etc.

2. This same is true, also, of the original creation, "in the beginning;" and we need not suppose, according to our theory, that it "operated through secondary causes," any more than the present creation—the creation, in either case, having originated those laws, by which all physical agencies proceeded—according to the constitution and course of nature. *Hugh Miller* has plainly shown that every different kind of existence, animate or inanimate, must be the result of a direct *fiat* of the Creator—and that "nothing higher can possibly be produced by anything lower in kind." —(*Test. of the Rocks.*)

Kurtz argues against the geological interpretation as follows:

1. "It is evident that Scripture describes the creative days as natural and ordinary days, (having morning and evening, light and darkness,) while in order to identify the geological with the Biblical creation it is necessary to represent them as periods of 'Divine duration,' each comprising thousands, nay, perhaps, 'millions of terrestrial years.'

2. "It is evident that we read only of one general inundation within the six creative days, (Gen. i. 2–10,) to which, on the third day, bounds were assigned which were not to be passed till the flood. But the above theory requires that we should suppose a number of inundations to have taken place in order to account for the numerous secondary and tertiary stratifications which are thought to have occurred during the fifth and sixth days.

3. "Scripture plainly states that the mountains of the earth existed, at any rate, on the *third day*. But this theory requires us to believe that the secondary and tertiary, if not the primary strata and rocks, had been formed on the fifth and sixth days.

4. "Scripture plainly teaches that plants only, and not animals of any kind, were created on the third day, and animals only, but not trees and plants, on the fifth and sixth days. But, according to this theory, these Biblical are the same as the Geological periods of which each has both its plants and animals.

5. "It is evident that the six days' narrative here only speaks of three periods of organic creation, while Geology recounts as many as there are stratifications. Yet the above theory identifies the Biblical with the Geological creation.

6. "Lastly, it is plain on the one hand that the flora and fauna of the primeval world had perished *before* man appeared—and hence, could not

have been destined to continue along with man on the earth—and, on the other hand, that according to the clear and unequivocal statements of Scripture, the flora and fauna created during the six days were created for man, and destined to continue on earth along with him. Yet the above theory confounds these two kinds of flora and fauna."—(*Introduction to Kurtz's History of the Old Covenant.*)

And the literal view exalts our estimate of the week and of the Sabbath, that God actually made the present heavens and earth in six days, and actually rested on the seventh day; and blessed and hallowed the Sabbath day for us—not by any fiction, nor according to any forced construction, but as a *bona fide* pattern for us, and as the foundation of the statute in the Decalogue for a permanent obligation as long as weeks and days shall last.

Nor, does this at all interfere with our exalted estimate of the immense Geological ages preceding, (as indicated by the rocks,) which, as we have suggested, may have really belonged to six immense periods—and of which this six days' work is but an after hint—introducing the human period. The development, here, is not of one animal species from another, but it is a gradual unfolding and development of creation, according to God's plan of progression, from the lower to the higher forms and orders, culminating in man.

To this view it is objected that Geology shows no such break in the continuous chain of organic life as this chaotic period would require, but that all the different tribes of the vegetable and animal world have been gradually introduced in one unbroken succession, connecting the present with the pre-Adamic periods. But in answer to this objection it is declared to be well established that the tertiary period was closed by such a catastrophe as this record calls for in verse 2. Archdeacon *Pratt* quotes to this effect from the Paleontology of M. d' Orbigny—that "between the termination of the tertiary period and the beginning of the recent, or human period, there is a complete break." Other such breaks answering to other chaotic periods are indicated—followed, as Prof. *Huxley* admits, by "the seemingly sudden appearance of new genera and species." But these he attempts to account for by *migration*. Yet, these new organisms are plainly of advanced creatures—showing a progress in the order of creation, and thus proving new creations to supply the place of those destroyed by these convulsions of the chaotic periods.

But it may be inquired, how this theory, which supposes death to have been at work among the animal tribes prior to the fall of man, consists with the Scriptural account of the introduction of death by the fall?

But it will be observed. 1. That the curse denounced death upon MAN as the consequence of the Fall. "*Thou shalt surely die.*"

2. The passages referring to the introduction of death have reference to

human death. "By one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned," Romans, v. 12. "For since by man came death, by man came also the resurrection of the dead,"—where the resurrection shows that *man*, and not the lower tribes, are referred to. "As in Adam all die, etc. But every *man* in his own order," (1 Cor. xv. 21.)

3. May not Adam have known something of death among the lower animals before the Fall, in order to understand something of death as denounced against transgression? Besides, the anatomical structure of carnivorous animals shows that they must always have lived on flesh.

4. Some suppose that death existing before the human period was a consequence of the fall of the angels—Satan being "the prince of this world."

5. Others suppose that God gave the world its present constitution, and subjected the animal tribes to death in the certainty of man's apostasy—that death must constitute a feature of the system of the world, because a free agent would certainly introduce sin. Hence, that all creatures would, of needs, be made mortal, at whatever period created. (See *Hitchcock.*)

The myriads of shells, and skeletons of insects and animals which compose the tripoli rock, and the coral reefs, show plainly that death must have existed for ages prior to the present, or human period. The ox could scarcely graze, nor the bird live, without destroying the life of inferior beings.

It is enough for us to know that death passed upon mankind as the penalty of sin—death in the higher, spiritual sense, as involving physical death. See chapter ii. 17.

Some hold, however, very plausibly, that physical death belonged to man's constitution as an animal, and that the curse denounced was the higher, spiritual death—the death of the *soul*, in addition to the natural death of the body. This would account for the preëxistence of physical death in the world, and for the fact that physical death was not seen to follow immediately upon the first transgression. But see Rom. v. 14.

Dr. McCaul in his essay on the Mosaic record of creation thus notices the agreement of science with the Sacred narrative:

(1.) "Moses relates how God created the heavens and the earth at an indefinite period past, before the earth was the habitation of man. Geology has lately discovered the existence of a long prehuman period.

(2.) "A comparison with other Scripture shows that the 'heavens' of Moses include the abode of angels, and the place of the fixed stars, which existed before the earth. Astronomy points out remote worlds, whose light began its journey long before the existence of man.

(3.) "Moses declares that the earth was (or became,) covered with water, and was desolate and empty. Geology has found, by investigation, that the primitive globe was covered with an uniform ocean, and that there was a long azoic period, during which neither animal nor man could live.

(4.) "Moses states that there was a time when the earth was not dependent upon the sun for light and heat, when, therefore, there could be no climatic difference. Geology has lately verified this statement by finding tropical plants and animals scattered over all parts of the earth.

(5.) "Moses affirms that the sun, as well as the moon, is only a light-holder. Astronomy declares that the sun itself is a non-luminous body, dependent for its light on a luminous atmosphere.

(6.) "Moses asserts that the earth existed before the sun was given as a luminary. Modern science proposes a theory which explains how this was possible.

(7.) "Moses asserts that there is an expanse extending from earth to distant heights, in which the heavenly bodies are placed. Recent discoveries lead to the supposition of some subtle fluid medium in which they move.

(8.) "Moses describes the process of creation as gradual, and mentions the order in which living things appeared—plants, fishes, fowls, land-animals, man. By the study of nature Geology has arrived independently at the same general conclusion."—(*Aids to Faith*, pp. 268-9.)

ANALYSIS.

Kalisch, in his recent commentary, divides the Book of Genesis into two parts:

I. The *General Introduction,* chapters i. to xi.—to Abraham.

II. The History of the Hebrew Patriarchs, chapters xii. to l.

But it is the *Covenant with Abraham* which, properly, forms the turning point of the history: and we prefer, therefore, to make the first division extend to that event, and include the sealing of the covenant—chapter xvii.

Book I. Creation to the Covenant with Abraham sealed—chapters i. to xv.

Book II. Patriarchal History of the Covenant—chapters xviii. to l.

The two salient points in the history of Redemption are the Covenant with Abraham and the Advent of Jesus Christ, the Mediator of the New Covenant. It is the same Covenant of Grace under both Economies. And the Abrahamic Covenant is that household pledge, which points steadily forward to the Gospel Church—the New Testament household of believers and their children, in which Christ is the Elder Brother, and we have our sonship by virtue of His, as Himself the Head of the body, and the Captain of our salvation, leading many sons unto glory, (Heb. ii. 10.)

SYNOPSIS OF THE HISTORY.

BOOK I.

FROM THE CREATION TO THE COVENANT WITH ABRAHAM.

Part I. *The Creation and Fall of Man to the First Promise of the Messiah.*

A.

§ 1. The Original Creation, Heavens and Earth. . . Ch. 1 : 1.

§ 1*a*. The Chaos and Transition to the Creative Week. . Ch. 1 : 2.

§ 2. First Day's Work—Light. . . . . Ch. 1 : 3–5.

§ 3. Second Day's Work—Firmament—Dry Land—Seas. . Ch. 1 : 6–10.

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THE BOOK OF GENESIS.

CHAPTER I.

IN the [a] beginning God [b] created the heaven and the earth.
2 And the earth was without form, and void; and dark-

[a] John 1:1, 2. Heb. 1:10. [b] Ps. 8:3; 33:6; 89:11, 12; 102:25; 136:5; 146:6. Isa. 44:24. Jer. 10:12; 51:15. Zech. 12:1. Acts 14:15; 17:24. Col. 1:16, 17. Heb. 11:3. Rev. 4:11; 10:6.

BOOK I.

FROM THE CREATION TO THE COVENANT.

PART I.

The Creation and the Fall of Man to the First Promise.

CHAPTER I.

§ 1. THE ORIGINAL CREATION—HEAVEN AND EARTH. Ch. 1:1.

1. *In the beginning.* Heb. *In beginning. Of old—originally*: indicating, not the order of things but rather the period—hence indefinite—without the article—(as *Sept.* Greek version also—*εν αρχη*) at an undefined period past. John the Evangelist uses the same phraseology (*εν αρχη* John 1:1) to denote the period prior to all created things when the Personal Word—the Logos—already existed—*originally the word already was.* Of course He existed before all created things. See Prov. 8:23—where the personal "Wisdom"—the same Second Person of the Blessed Trinity speaks. "I was set up from everlasting—from *the beginning,* or ever the earth was." And vs. 22, "Jehovah possessed me in the beginning of His way before His works of old." The beginning is thus defined, as being "before ever the earth was" and "before His works of old." See Eph. 1:4. Of course there is no such idea here as that of the eternity of matter, which is absurd: but that, when as yet there was no material existence, God brought the material universe into being, by His creative power. Some have held that this vs. 1, is only a summary declaration of what is given in the sequel of the chapter. But the conjunction "*and,*" or *but,* which opens the next verse, shows the connexion of the narrative; viz: that this act in vs. 1, is the original creation and that vs. 2 proceeds to narrate what afterwards occurred. First it is stated that *in the beginning*—originally—whenever that may have been—*at the outset*—without giving, here, any key to the absolute antiquity of our earth—the material universe was created by God. ¶ *God*—Heb. *Elohim.* Some take this form to be from the *Arab* root *Allaha*—to *adore*—to worship—(*Heb. alah*) as expressing the worshipful

aspect of the Divine character—*Hengstenberg* maintains that it calls attention to the infinite richness and exhaustless fulness there is in the One Divine Being. The form is plural—which most have taken to be the *plural of eminence*, while others have regarded it as a proof of the plurality of Persons in the Godhead. It is used of heathen gods and of angels, but in such cases the words agreeing with it are in the plural; but here, and always when it is applied to the true God, the verb, or other qualifying words, will be found in the singular—showing that one person and not more, is spoken of. It is commonly referred, for its root, to the verb which means to be *strong*—(אוּל) to be *powerful;* and so it is the original absolute name of God, appropriate to His Creatorship, and distinguished from that other name "*Jehovah*," by which God reveals Himself more specially in the history of redemption. See Introduction, "*The Sources.*"

The plural form has been vainly supposed by some to have been derived from polytheism. Instead of this it points rather to the fulness of all power and resources in God: and it points to polytheism only as claiming for the One True God, in perfection, all that which the name, in its utmost force, signifies. Thus understood the name is rather a protest against idolatry.

Here then is a flat denial of all atheism, polytheism and pantheism. It is the sublime revelation of a Personal God—the Great First Cause, Creator of the Universe. OBSERVE.—There is no attempt here to prove the existence of God. It is assumed as granted. So it is one of the first dictates of reason and of the moral sense. ¶ *Created*, ברא (*Bara.*) This is the strongest term in the Hebrew to denote original creation. It is used in its different forms fifty-four times in the Old Testament, and in all cases, excepting nine, it is rendered in our translation by our word *create.* The *Sept.* (*Greek*) version has εποιησε. It is used elsewhere, as here, of bringing into being the material universe. Ps. 89:12. Isa. 40:26. It is applied, also, to the Almighty work of Regeneration (Ps. 51:10,) which is a new creation: and so the corresponding Greek term is used Eph. 2:10. Of course if God created all things, then He must have created the original material out of nothing. Though the verb here used does not necessarily, nor in all cases, express this idea, yet it is the only term used to denote this—and it is everywhere applied to God only. There are other *Heb.* terms which signify to *form*—to *arrange*, &c.; and they are also used in this narrative. This term is used in three separate instances in this chapter (and repeated in vs. 27,) and in each case it expressly introduces a new department of the creative work. It is used 1st of the creation of *matter*—the Heaven and the Earth—ch. 1:1. 2d. Of the creation of *Life*, as conscious life (ch. 1:21,) therefore not applied to vegetable life since this is not yet life, but rather only matter in a shape to be used by conscious (animal) life. 3d. It is used of *Man*, as *Life and Spirit;* (ch. 1:27,) the highest style of life in this creation. Jesus is God and Man—the God-man. Man is now created "male and female." But ultimately, and as united to the God-man, it is no longer male and female—neither in the completed Church nor in the Resurrection, (Matt. 22:30; Gal. 3:28.)

Prof. *O. M. Mitchel*, who advocates the day periods and the nebular theory, mistakes when he says that "the word here rendered '*created*' (vs. 1,) is nowhere else employed throughout this narrative," (p. 180. *Astron. of the Bible*). He argues, hence, that "there was but one creation and that was of matter, in the beginning."—*Gesenius* makes the word to mean primarily to *cut*, to *polish*, as in the *Piel* conjugation.

But this meaning seems rather to belong to a kindred term of a differ-

ent termination—though the original biliteral form may have had that sense as would seem from the *Arab root,* meaning to *cut, &c.* Usage, however, plainly distinguishes the two words and gives to *bara* as it here occurs, the original sense to *create*—to produce out of nothing. The three terms which are employed in the narrative and by some regarded as synonymous, are *Bara* (בָּרָא). He *created. Asah* (עָשָׂה) He *made.* He *did. Yatzar* (יָצַר.) He *formed, fashioned.* Of these, the first is applied only to God. The latter two are used of men. Gesenius shows that the term *Bara,* (ch. 1:1), cannot mean merely the conformation of matter, as if matter could be eternal. Hence the creation is elsewhere referred to in the Scripture as a Divine act, by an Almighty fiat. Ps. 33:9. Ps. 148:5. This word is indeed used of the creation of man, and this is held by some as an objection to this view because man was made out of the dust of the earth. But man was also *created* as spirit (ch. 1:27,) and hence this term is used in reference to man's creation in the image of God (ch. 1:27,) and the other term (*Yatzar*) is used of man's formation as matter out of the dust, (ch. 2:7.) Thus the distinction between the terms is accurately observed and illustrated. "God created man in His own image," and "He formed man of the dust of the ground." And speaking of all God's work, the inspired historian uses both terms. "*All His work which God created and made.*" Ch. 2:3, (lit. *created to make.*)

In ch. 5:2, both *bara* and *asah* are used. "In the day that God created man in the likeness of God made He him."

We are here taught:

1. That the world is not eternal, but created. 2. That it was created by a Personal God. 3. That this creation comprised all the *material universe,* and not merely the *materials* of the universe, and that "without Him was not any one thing made which was made," John, 1:3. ¶ *The heaven.* Jew. Bib.—*the heaven.* This term is found only in the plural —from the root *shamah,* to *be high*—properly, the *heights.* The whole phrase, "*the heaven and the earth,*" is meant to denote the material universe. It can not here mean the *firmament,* which God called "*Heaven,*" on the second day, (vs. 8,) any more than "*the earth*" here can mean "*the dry land,*" called "earth," as distinct from the *waters.* Nothing is recorded of the creation of waters except as it is found included in the comprehensive sense of this verse. Nor does vs. 16, as we shall see, announce the creation of *the stars.* Nor does this record inform us of the creation of angels, or of any of those higher orders of being. The phrase, "*the heaven and the earth,*" is to be taken in its widest meaning: and the historian opens here with the statement that all things were created by God—both the heavenly worlds and their tenants, and the globe which we inhabit. It is no part of the historian's object to tell us when Jupiter, or Saturn were created, nor when the original form was given to the materials of our globe, or of any of the globes. He will only assert distinctly that *God,* (Elohim,) *in the beginning*—originally—at first—created the material universe—all things —and, of course, out of nothing. ¶ *The earth.* This planet of ours, as distinct from all other globes—for it is the history of this earth that is now to be further detailed; and with which we are here specially concerned. The term here denotes, not "the dry land," as in vs. 8, but the original earthy, universal mass of our globe. By what processes it took its original form is not stated. Nothing is hinted of any aqueous, or igneous, or nebular theory. The historian, true to his proper object, simply declares the fundamental fact. He could have no personal knowledge of what was anterior to

ness *was* upon the face of the deep: [c] and the Spirit of God moved upon the face of the waters.

c Ps. 33: 6. Is. 40: 13, 14.

all human experience, and he gives it as a dictate of Divine Inspiration.

We may here observe the relation of the successive days' works. The first three days give us, in their order, light and air, with an adjustment of the waters and the earth—the elements of things. Next came the compound organisms. The sun and moon arranged on the fourth day, answering to light of the first day. Birds and fishes of the fifth day, answering to atmosphere and clouds of the second. Creeping things, and cattle, and man of the sixth, answering to fields, seas, and plants of the third day. *Hugh Miller* holds himself bound to account for only the last three days, on his geological principles. But this is rather a confession of the difficulty he meets on his plan of interpretation. Here is a threefold arrangement. Geology, also, finds a threefold arrangement of strata which it calls the *primary, secondary,* and *tertiary.*

§ 1. a. The Chaos and Transition. Ch. 1: 2.

2. *And the earth.* Jew. Fam. Bib.—*But the earth.* The copulative conjunction shows that this is the second fact in the narrative. The sacred historian now proceeds from the general statement to what more particularly concerns mankind—the condition of our earth immediately prior to the creative week. Without detailing the history of the material universe up to this time, he passes at once to human affairs. Without indicating the age of our earth, he simply informs us of its condition when the Creator entered upon the work of the six days. It is not as some read it, "*And* the earth, *it,* or *she was.* As no reference is made to the history of the chaos—how the earth came into this desolate state—but only the fact is given, it is not said "*And the earth became,*" but *was* thus. Between the initial act of creation (vs. 1,) and the subsequent details of Genesis, the world, for aught we know, might have been the theatre of many revolutions, the traces of which geology may still investigate. This is the view of *Chalmers,* and the more commonly received view at present. ¶ *Without form and void,* (Heb. *thohu vavohu.*) Wiclif—*Idil and voyde.* Aquila—*vacuity and nothingness.* Sept.—*invisible and unformed,* αορατος και ακατασκευαστος, *or, dark and unfinished.* Chald.—*desert and empty.* Syriac—*waste and uncultivated.* Jew. Bib.—*desolate and void.* Ainsworth renders *without inhabitants and without produce.* Tremellius—*without plants and without animals.* The same phrase is used, Isa. 54: 11, *confusion and emptiness.* The terms are not adjectives as would seem from our version, but nouns, meaning *devastation and destruction.* From this it is argued that this chaos was not the primitive condition of things, but the wreck of some primeval creation of this earth to which it had been reduced by some unrecorded catastrophe. It is distinctly stated, (Isa. 45: 18,) that the earth was not created without form (*thohu,* desolate.) "He created it not in vain," (*bara* and *thohu* both used as here,) and then it is added: "He *formed* it (*yatzar,*) to be inhabited,"—referring in the first clause to the original creation, and in the second clause to the six days' work.

In 1837, Prof. *Bessel,* of Germany, commenced a series of astronomical measures for getting the exact distance of the fixed stars, a thing that had never been done. The instrument which he used in connection with a powerful telescope, in his ex-

periments, was called the great Konigsberg heliometer. After three years' hard labor, he was so fortunate as to obtain a parallax, but so minute, that he could hardly trust his reputation upon it. But after repeated trials and working out the result, he was fully satisfied that he could give the true distance to 61 Cygni. But who can comprehend this immense space? We can only convey an idea to the mind of this distance, by the fact that light which travels 12,000,000 of miles in a minute, requires not less than ten years to reach us! Just let any one try to take in the idea. One hour would give 720,000,000 of miles; one year, then—8,760 hours—this gives 6,307,200,000,000, and this multiplied by ten, gives 63,072,000,000,000. This, according to *Bessel*, is the distance of the nearest fixed star to the sun. All astronomers confirm the correctness of Prof. *Bessel's* calculations. But this distance, great as it is, is nothing to be compared to the distance of the Milky Way. Sir *William Herschel* says that the stars, or suns, that compose the Milky Way are so very remote, that it requires light, going at the rate of 12,000,000 of miles in a minute, 120,000 years to reach the earth. And he says there are stars, or rather nebulæ, five hundred times more remote! Now make your calculation: 120,000 years reduced to minutes, and then multiply that sum by 12,000,000, and the product by 500. What an overwhelming idea! The mind sinks under such a thought; we cannot realize it; it is too vast even for comprehension. David says, (Psalm 103:19,) "The Lord hath prepared His throne in the heavens, and His kingdom (or government) ruleth over all."

OBSERVE.—It is not said, "the heaven and the earth were without form," as we might expect on the nebular theory of this chapter—but the earth only. It seems not, therefore, to refer to the original condition of the universe as if the chaos here were the nebulous matter in a formative state. The full phrase, as here found, is used by Jeremiah (4:23,) as descriptive of the utter desolation denounced upon Jerusalem and Judah, as if all were reduced to this primitive chaos. "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light." ¶ *Without form*, (תֹהוּ, *thohu.*) This word occurs nineteen times in the Old Testament, and is rendered *waste, vain, wilderness, confusion, vanity*—the one idea of desolation running through all. ¶ *Void*, (בֹהוּ, *bhohu.*) This term occurs only three times—once rendered *emptiness*, (Isa. 34:11,) where the reference is to a threatened destruction. "He shall stretch out upon it (the land) the lines of confusion, and the stones of *emptiness.*" He shall devote it, that is, to utter desolation and ruin. In such condition of chaotic confusion and disarrangement the earth was—devoid of animal and vegetable life, and empty of tenants. If geology finds that certain species of animals, now extinct, must have existed upon our earth long prior to the Mosaic period, and before such chaos reigned, we find ample room for such facts here, and without violence to the inspired narrative. The six days' creative work, as now to be narrated, is not interfered with. The only additional fact is that our globe itself is older than six thousand years, and that vs. 1, refers to its original creation, in the far remote beginning. While the six days' work was a new creation and formation, with man as the crowning creature, and the crowning feature of the work. The narrative does not tell us of the age of our earth, nor of the convulsions and revolutions which preceded its present state.—(See Introduction—*Creative Days.*)

The researches of *M.M. Orbigny* and *Eli de Beaumont* show that immediately prior to the human period, the earth did pass through its greatest convulsion—that four of the largest mountain ranges were then

thrown up—the principal Alps, the Himmalayas, the Chilian Andes, and the mountain ranges of Persia and Cabul. ¶ *And darkness.* "Apart from the record, we have the proofs of the occurrence here of a vast interval, altogether unnoted in the sacred volume—an interval in which all pre-historic geology finds place. The remote past is thus brought down to the gate of the present; but not yet is it to be introduced and inaugurated. As though to exclude evermore the argument which would educe the present from the past by some inevitable process, there is to be an intermediate condition of darkness and apparent ruin, which shall render the creative power of God the more striking and illustrious.

"Geology reveals to us that this was not a phenomenon preceding all order whatever, but a marked interruption in the sequence of physical events."—(*Pattison.*)

This was the aspect of that chaos out of which the Creator is now to evoke light, and life, and beauty. ¶ "*Darkness* (was) *upon the face of the deep.*" Lit.—*of the abyss.* Sept.—*over the abyss.* Jew. Bib.—*upon the face of the murmuring deep. The deep,* or abyss, is understood by some who advocate the nebular theory to mean the abyss of unformed matter in a nebulous state pervading space. But it is the term every where used of the *depths,* the great deep, etc., of waters. It occurs thirty-five times, and uniformly in this sense. (See Prov. 8 : 24, etc.,)—"Who layeth up the depth (deep) in storehouses," Ps. 33 : 7. "*The deep*" here must, therefore, mean the mass of waters enveloping the earth, and shrouded in this darkness of chaos. It is described by the Psalmist with reference to this narrative, (Ps. 104 : 6,) "Thou coveredst it (the earth) with the deep as with a garment: the waters stood above the mountains." The Hebrew word means, properly, —*murmuring waters,* as of the *ocean* —waters in commotion—which further expresses the condition of the chaos. OBSERVE.—There is no distinct mention of any creation of the *waters,* or of the earth, except as it is included in verse 1. ¶ *And the Spirit of God.*—Onkelos and Jonathan read it *wind.* The ancient Jewish tract *Sohar* explains it of "*the Spirit of Messiah.*" The glorious Third Person of the Blessed Trinity is here referred to, whose life-giving agency was engaged in the material creation. Some would understand this merely of the wind as a natural agency. There is no inconsistency in supposing that there was such a natural phenomenon as of a rushing, mighty wind, just as there was at the Spirit's advent in the new creation. But this was only an outward sign and symbol of the Divine Spirit, Himself acting in both cases. "By His Spirit He hath garnished the heavens." So the Psalmist refers to this narrative and says, "By the word of the Lord were the heavens made, and all the host of them by the *breath* (*spirit*) *of His mouth,*" (Ps. 33 : 6.) "Thou sendest *forth thy spirit, they are created : and thou renewest* the face of the earth," (Ps. 104 : 30.) ¶ *Moved.* Lit.—*was moving,* or *brooding* as a bird over her young—used in Deut. 32 : 11, of the eagle *fluttering* over her young. Jew. Bib.—*was hovering.* Sept.—*was sweeping along.* Almost the same form of the word is used in Acts 2 : 2, "*rushing.*" Over the chaotic deep the Spirit of God—the Holy Ghost—was brooding —*fluttering*—actively moving, as the preliminary of the six days' creative work. The form of the word here used denotes continuous action. "It was, (says *Gesenius,*) the creative and quickening power of God, which hovered over the chaotic earth as if brooding." But as we know from the Scripture that the Personal Word wrought in the creation, (John, 1 : 1,) so we are here informed that the Personal Spirit also wrought, and that thus the Trinity of Persons was engaged. ¶ *Upon the face of*

3 [d] And God said, [e] Let there be light: and there was light.

d Ps. 33 : 9. e 2 Cor. 4 : 6.

the waters—the abyss. This was the preparation for the stupendous creative results. This is *the deep* already spoken of, upon which the darkness hung, and over which now the Divine Spirit brooded. We are forewarned that skeptics who shall arise in these last days shall be *willingly ignorant of this*, that *by the word of God the heavens were of old, and the earth standing* (consisting, subsisting) *out of* (the) *water and in* (through, by means of) *the water,"* (2 Pet. 3 : 5.)

§ 2. The First Day's Work, or Fiat—Light. Ch. 1 : 3.

3. *And God said.* This phrase is used to introduce the creative fiats. Here we may notice a hint of the Personal Logos, or Word of God, by whom all things were made, (John 1 : 3.)

Here is the original germ of the doctrine of the Trinity which all along comes more fully to view. In vs. 1, it is simply God. In vs. 2. The Spirit of God. In vs. 3, the word of God, as a hint of the Personal Word. ¶ *Let there be light. Let light be. And light was.* Jew. Fam. Bib. *Be there light.* Sept. *Let light become, or come to pass.* Light, which is so important an element in the whole economy of nature—so necessary to animal and vegetable life, as well as to order and inorganic form, is here noted as the first created agency. And this is precisely what the whole economy of nature would indicate. The creative act is here recorded as accompanied by a Divine utterance. Ps. 33 : 9. He spake and it was done, &c. Not that we need suppose any spoken word of God, or any audible voice. There was no man to hear it, as yet. But the Scripture frequently declares that the creation was by means of the Personal Word of God—as the Revealer of the Godhead —Himself the expression of the Father's mind and the utterance of His will, (John 1 : 2, 3.) Eph. 3 : 9. Heb. 1 : 2, 10–12. Col. 1 : 16.

This was by the mighty *fiat* of God. God commanded the light to shine out of darkness, (2 Cor. 4 : 6.) And it was none the less so, whatever may have been the physical processes or phenomena. It required almightiness to bring second causes into such orderly action, and to clothe them with such power as to effect the stupendous results. ¶ *And there was light.* (Sept.—*and light became.*) A question here arises how light could have been called forth at this early stage, when the making of "two great lights" is assigned to the fourth day. It must be remembered that light does not belong to the sun as such. It depends upon the structure of our atmosphere, as well as upon the luminous atmosphere of the sun adapting it to our use. The sun is rather in reality a *"light-bearer."* And this is the very term employed, as we shall see, to designate the sun and moon, in vs. 4. It is not said that the sun was created on the fourth day as we shall see. Neither is the sun the sole source of light in creation, as the fixed stars show. The solar system was most probably created long before—(vs. 1,) and the sun and moon may have shed light upon the earth in its former conditions, when it was tenanted by those animals whose remains are imbedded in the rocks. But they had not been light-bearers to our earth since the reign of Chaos. Now the Divine word is requisite to evoke light from the darkness. 2. Cor. 4 : 6. Ps. 104 : 2. Job 36 : 30. ¶ *Let*—the word of command here used in the Hebrew is a short form of the future of the substantive verb, which is often used in Hebrew for the imperative.

That light has existed for ages, is

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light[f] Day, and the darkness he called Night: and the evening and the morning were the first day.

f Ps. 74:16; 104:20.

clear from the fact that there are distant nebulæ whose light we can see with the naked eye, and whose distance is such that it would take that light 120,000 years to reach us.

A distinction is made between light as an element, and the bodies afterwards constituted as *light bearers*; the sun in which the light is stored being ascribed to the fourth day. This was formerly a stumbling block in the record. At last (says *Prof. Dana*,) through modern scientific research we learn that the appearance of light on the first day, and of the sun on the fourth—an idea foreign to man's unaided conception—is as much in the volume of nature as in that of Sacred Writ. Bib. Sac., Jan. 1856, p. 48.

4. *God saw, &c.* What God did thus evoke by this creative word, He approves and commends to us as *good*—as answering its great end, and as, in itself pleasant (good) to behold. Eccles, 11:7. So we ought to contemplate it with adoring delight. ¶ *And God divided*, (separated.) Heb.—*between the light and between the darkness.* Darkness itself, of course was not created—being only the absence of light. This separation was such a division of the two into different periods, as we have in the succession of day and night. We may infer that it was the result of the earth's revolution on her axis, and that the sun shone, though not yet so clearly and fully as afterwards—or that the light was not yet emanating from the sun—(see vs. 14.) It would seem that the light may have been generally diffused at the first command, and afterwards, on the fourth day, gathered into the orb. But we have only to do with the *fact* here recorded—that the darkness and the light were separated by the Creator. This was preliminary to the more fixed arrangement of the fourth day. We are not bound to explain all these facts on scientific principles, because this was the originating of nature's laws and not necessarily the working of those laws, as we find them in their present operations. This is the Divinely inspired narrative of preternatural acts introducing the natural operations. "Where is the way where light dwelleth; and as for darkness, where is the place thereof." See Job 38:12, 19.

5. *And God called the Light Day.* We may understand by this that God here formally gives the name, and appoints the day for the time of light—and the night for the time of darkness. This latter is the sense in which we often read of a thing being called by a name. It is a designation of its laws, qualities, or characteristics. "*Day*,"—in Heb., is from a term signifying *warmth, heat.* And *night* signifies a *rolling up*, or *wrapping up.* This is the first use of the word "*day*," and refers to the artificial day, and not to the natural day, which includes, also, the night. ¶ *And the evening.* Lit.—*And evening was, and morning was, day one*—or, *and there was evening, and there was morning, one day.* It is argued by some that the use here of the cardinal number *one*, for the ordinal *first*, is to be explained by the use of the same term often to express something *peculiar*, special—hence that a day of peculiar length may be inferred—a period of indefinite duration.

But the use of the ordinal is found in the record of all the other six days. Yet there would be the same

6 ¶ And God said, g Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

g Job 37: 18; Ps. 136: 5; Jer. 10: 12; 51: 15.

need, (and greater) for supposing indefinite periods for the other days as for this day, while there would not be this same ground for it, in the use of the terms. For it is not pretended that the term 'second' is also used in the sense of *peculiar, special.* It is objected to the ordinary sense of "*day*" in this narrative, that the solar day did not exist until the fourth day. But this is not to be assumed. The sun doubtless existed—and there was light, and the light time was here called by the name of "*Day,*" which it has ever since borne—and it is said that "*there was evening and there was morning*" on the first day, which would seem to imply the earth's rotation on her axis, in reference to the sun, the centre of the system, making the day. And though it was not until the *fourth day* that the sun and moon were formally set and designated as the *light bearers,* with reference to the earth, this does not by any means prove that the earth did not revolve on her axis, with reference to the sun on the first day. The sun does not make the days; it only marks them. The day was not from evening to evening, but from morning to morning. Evening came —"there was evening"—and morning came (of the next day) making "*day one,*" just as we date *year one,* after the twelve months are finished, and we have come to the opening of the second year.

§ 3. Second Day's Work—Firmament. Ch. 1: 6–8.

6. After the subjugation of the *darkness* on the first day, comes the subjugation of the *waters* on the second day, so that in the light, the earth might now appear, which was yet wrapped in the waters of the abyss. ¶ *Let there be.* This is still the form. The expression of God's creative will, precedes in the narrative the creative act. The act is expressly recorded, vs. 7. ¶ *A firmament.* (Heb.) *an expanse;* from the verb, *to spread out.* So God is spoken of as stretching out the heavens as a curtain. The *Sept.* and *Vulg.,* render the word by a term which means a *solidity,* from which we have *firmament.* But the Heb. term conveys no such idea. The *expanse,* as an outstretching—having *elasticity and thinness*—is the very idea of our atmosphere. "Who alone, spreadeth out the heavens. Who stretcheth out the heavens like a curtain." Job 9: 8. Ps. 104: 2.

It has the appearance of fixedness as a veil or curtain of blue, and the language of Scripture is *phenomenal.* In Isa. 40: 22 the term for "*curtain*" means something *tremulous*—a curtain *hanging,* so called from its tremulous motion. This describes the undulating motion of the ethereal fluid by which light is evolved. The *firmament* is the vacant region of the atmosphere, above which, (to the higher part) rise the lighter particles of water — the vapory clouds—and below which the heavier masses of waters were now precipitated into seas and oceans. Hence it is placed *in the midst of the waters* —meaning, as a dividing space, placed in the midst of (between) the waters, celestial and terrestial. The effect of this Divine mandate was to make the region of the atmosphere a separating expanse—which at once would become transparent and could be breathed, and would serve as a medium of light and life to the objects which were to be brought forth on the earth.

7 And God made the firmament, [h] and divided the waters which *were* under the firmament from the waters which *were* [i] above the firmament: and it was so.

8 And God called the firmament Heaven: and the evening and the morning were the second day.

9 ¶ And God said, [k] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

h Prov. 8:28. i Ps. 148:4. k Job 26:10; 38:8. Ps. 33:7; 95:5; 104:9; 136:6. Prov. 8:29. Jer. 5:22. 2 Pet. 3:5.

The law of this department is here introduced. Next to the light is the law of the atmosphere so essential to life in the vegetable and animal world. Here it is set forth as supporting the floating vapor, and keeping in suspense a fluid of greater specific gravity than itself. The formation of clouds is referred to by Job in language which reveals an acquaintance with the laws here established by the Creator. "Dost thou know the balancings of the clouds," etc. "He maketh small the drops of water." ¶ *Let it divide.* Heb.—*Let it be causing a division,* (separating.) Let this be its province, and let it continue so to do. The form here used denotes continuous action.

7. *And God made.* The Divine command went immediately into effect. The term here rendered "*made*" is here first used, and six times afterward in this chapter. It is not the same as "*created,*" (vs. 1.) It signifies rather to prepare, to *produce,* and is not so strong a term as the former in its common use, (see vs. 1, note.) ¶ *And,* (lit.) *caused to divide between the waters which are from under the expanse, and (between) the waters which are from above the expanse*—to separate the cloudy vapors, from the mass of waters yet enveloping the earth. ¶ *And it was so.* This came to be the fixed arrangement. Here was the institution of natural law.

8. It only remains to mention that God *called the expanse "heaven,"* lit., *the heights*—by which it may be meant that He assigned to it this name already, by anticipation, and appropriately, also, fixed the atmospheric region on high. An atmosphere over forty miles high surrounds our earth. The clouds form in this atmospheric region.

§ 4. Third Day's Work—Land, Seas—The Vegetable World, Ch. 1: 9–13.

9. *The waters, etc.* Jew. Bib.—*The waters shall be drawn together under the heaven, unto one place, and let the dry land appear.* The atmospheric region having been now fixed and assigned its province of separation between the waters above and beneath, the next step is to *gather together* the mass of waters on the earth's surface, *unto one place*—that is, unto their fixed locality—within the boundary assigned to them. ¶ *One place*—not necessarily within one basin—but into one collection—as vs. 10—as separated from the land.

This was a necessary step in order to the reclaiming and separation of the land from the waters, and in order to its preparation for the next day's work, and to the occupation of it by the animal tribes about to be created. ¶ *Let the dry land appear*—lit., *be seen.* There were, as yet, no human eyes to see this land. But God ordered now this new phenomenon. He beheld it, and other beings, doubtless—the sons of God beheld it. The dry land would appear in mountains jutting out toward the sky, making basins for the waters—in extensive continents separated by

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth [l] bring forth grass, the herb yielding seed, *and* the fruit tree yielding [m] fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

l Heb. 6:7. m Luke 6:44.

seas and oceans, and in plains traversed by rivers, and dotted with lakes, (see Job 28.) These irregularities of surface are necessary, as *Buffon* remarks, to preserve vegetation and life on the terrestrial globe. If the land were even, and regular, and level, the sea would cover it. It is said by the Apostle Peter that the scoffers of the last days are "willingly ignorant of this one thing that by the word of God the heavens were of old, and the earth standing out of the water, and in (through) the water," 2 Peter 3:5. (See Introduction.) Job 33:8 refers to this Divine act of creation, "Who shut up the sea with doors, and said, Hitherto shalt thou come, but no further." See, also, Ps. 33:7; Prov. 8:29. Doubtless this change, so sudden, so universal, must have been attended with violent convulsions of nature, upheavals, etc. But of this we have here no account. A striking picture of this scene is drawn by the Psalmist in Ps. 104:6–9, "*the hymn of creation.*" See, also, Ps. 136:6; 24:2; Neh. 9:6. The great rivers, lakes, seas and oceans, are but one mass of different waters running one into the other. Job 37 and 38 ch; Prov. 8:29.

10. *Earth.* The name which Moses, by inspiration, uses of the entire globe, (vs. 1,) is here given by God to the "*dry land.*" ¶ *Seas.* This term is from a root meaning *noisy agitation,* as of the roaring deep, and is a general term including all waters —according to the Heb. usage. It is now declared that this work of God's creative power was GOOD. This is an important delaration as against the heathen view of the essential evil of matter—and to show that God's work, which has since been polluted and despoiled by sin, was, in the beginning, unequivocally *good.*

11. Thus far there were mountains and valleys, seas and rivers—but there was as yet on vegetation. This was, therefore, now to be produced by the same Almighty power of God. The earth had no germinating principle of itself. All its products must now proceed from God's ordering. This producing of the vegetable tribes was prior to the calling forth of sun and moon, to show God's creatorship as being prior and superior to natural laws. ¶ *Let the earth, etc.* Jew. Bib.—*The earth shall sprout forth sprouts.* The term here rendered *grass*—is, properly, the *tender blades* first shooting from the earth. The *margin* reads *tender grass;* and it is often rendered "*tender herb,*" Deut. 32:2; Job, 38:27, and "tender grass," 2 Sam. 23:4; Prov. 27:25; Job, 6:5; Ps. 23:2, (margin.) It includes, not merely the grass, but the whole tribe of grasses just sprouting from the ground. ¶ *The herb, etc.,* (lit.) *herb seeding-seed.* This covers, properly, all the vegetable world not included in grasses and trees. They were to be seed-producing, and such as are propagated by seed. But the power so to propagate was here given by God. The three terms here used answer to the three great subdivisions of the vegetable kingdom.

We should expect this order to be followed—that vegetation would clothe the earth before animals were created. If some indications are found in geological strata that animals and plants coexisted from earli-

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [n] lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and [o] for seasons, and for days, and years.

n Deut. 4:19. Ps. 74:16; 136:7. o Ps. 74:17; 104:19.

est times, there is no disproof of a previous period of vegetation alone, of which no records are extant except in the Inspired history. The proof from science of the existence of plants before animals is inferential and still may be deemed satisfactory."—*Dana.*

We further learn, in the next chapter, (ch. 2:5,) that God made every plant of the field before it was in the earth, and every herb of the field before it grew—that this was not spontaneous growth, nor from natural causes, but by the Divine command, introducing natural causes.

¶ (*The*) *fruit-tree, etc.*, rather—*fruit-tree yielding*, (lit., *making*, or *producing*) *fruit.* The same term is used here (rendered yielding,) as is used of God "*making,*" (verse 7.) ¶ *After his kind.* This was to be the law, of like producing like. And this law, like every other law of nature, is derived from the creative power of God, and dependent always on His will. ¶ *Whose seed.* This is an explanatory clause. The law is, that the plant, or tree, should have *the seed in itself*—rather, *in it*—in the fruit, as the element of propagation; and so it should be a principle of self-propagation upon the earth by means of the seed which it has in it. ¶ *And it was so.* It came to pass, as God Almighty commanded. "He commanded and they were created," (Ps. 148:5.) "By this statement we are taught that each species (kind) is permanently reproductive, variable within narrow limits, incapable of permanent intermixture with other species, and a direct product of creative power."—*Dawson's Archaia, p.* 163. And thus revelation and science agree.

12, 13. *And the earth brought forth* (lit.) *sprouts, herb seeding seed after its kind, and tree producing fruit whose seed* (*was*) *in itself* (*in it*) *after its kind; and God saw that* (it was) *good. And it was evening and it was morning, a third day.*

Observe.—The term "*create*" is not used in reference to vegetable life—as this is not life in the higher sense of conscious life—and so it comes in, under the head of *matter.* The term *bara*, which is used in this narrative only to introduce a new department of creation, does not, therefore, occur again, (after vs. 1,) until animal life is introduced, (vs. 21.) The analogy which the first three days' work bears to the work of the last three days, is remarkable—the last three perfecting the arrangements of the first three. On the first three days were produced the elements, and on the last three, the compound organisms. The first and fourth days' work has reference to the light—the fourth day giving us the luminaries, or light-bearers, while the first had given us the light itself—and as on the fifth day we have the birds and fishes, so on the second, we had the air and waters. And as the earth and the plants are arranged on the third day, so the creeping things, and cattle, and man, on the sixth.

§ 5. Fourth Day's Work—The Luminaries. Ch. 1:14–19.

14. After the earth was thus

clothed with vegetation—the fields covered with grass and herbage—which had in them also the elements of propagation, God now called forth the two great luminaries for the globe. ¶ *Let there be.* Heb.—*Be there luminaries.* The term here rendered lights is not the same as before used, but means, properly, *light-bearers*—properly, *places* of light—receptacles *of light.* It would seem that the sun and moon had not been constituted such *light bearers* to our earth, (at least in its present state,) until this fourth day. Literally it reads, "*Be there light bearers,*" etc. The same word of command is used as in vs. 3, "*Be there*"—let there be—and then it is added, "And *let them be* for light bearers in the firmament of heaven," the same phrase as in the first clause—"to give light upon the earth." The clauses show that here was no original creation of the luminaries, but an *arrangement, adjustment* of them for the purpose of giving light upon the earth, and for marking out time and seasons, etc. The sun is not in his own essence, luminous—though he is constituted the chief depository and source of light to our earth, and to all the solar system. He may not always have possessed this light-giving power. He is, in himself, a dark mass like our earth, and surrounded by two atmospheres—the one nearest him being like ours—the other being phosporescent; luminous, and giving light and heat. The spots on the sun's disc are supposed to be the dark body of the sun seen through openings in the outer atmosphere occasioned by great commotions in it. These might even lead to its total obscuration. ¶ *In the firmament, etc.,* (lit.) *In the expanse*—[which was already made, see vs. 6 and 7,] *to cause a division between the day and* (*between*) *the night.* These terms "*expanse,*" and "*heaven,*" previously applied to the atmosphere, are here combined to denote the more distant starry and planetary heavens. The object of these luminaries is here stated. Astronomy tells us how it is by the regular, diurnal rotation of the earth that this division is produced. But here we find the origin of this law of nature—in the creative work of God, without which it would have had no such province or function. Some understand this of the entire clearing away of the mists by which the earth was yet partially enveloped—and that by this means, the luminaries were made visible, the phenomena only being here described. We may suppose that the sun was now made a *light-bearer* to our earth by the constitution of his atmosphere, or the reconstitution of ours for this purpose. The solar system, from "the beginning," has required the revolution of the earth around the sun. The sun, moon and stars must have existed, along with our planet, from "the beginning," and were doubtless included in the original creation, (ch. 1:1.) The work of the first day of this creative week was the evoking of the light, (vs. 5,) which may, in past ages of our planet, have shone upon the earth prior to the reign of the chaos, and which is now commanded to shine out of darkness. The work of the fourth day is the manifest adjustment of these luminaries for their natural work, as here designated. Whether there was any change now made in the velocity of the earth's rotation, or in the obliquity of the ecliptic is not here stated. These celestial phenomena are noted as they may be observed by the beholder. Here is an advance upon the first days' work. Beyond the primary division of time into night and day, marked by the diurnal rotation of the earth on its axis, here, is the further division which is marked by the revolving of the earth around the sun, which is "for signs, and for seasons, and for days, and for years." Such a manifestation of the planetary heavens and of their relations to earthly affairs had not been necessary until now

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [p] made two great lights; the greater light to rule the day, and [q] the lesser light to rule the night: *he made* [r] the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to [s] rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

p Ps. 136:7, 8, 9; 148:3, 5. q Ps. 8:3. r Job 38:7. s Jer. 31:35.

that animal life is to be created. ¶ *For signs.* The term means, 1st, *indentations* or *marks*; 2nd, *portents, tokens.* Here it means *indications* of things belonging to the order of nature—*signs* for the intelligent beholder who is soon to be brought upon the stage. They are to serve as the natural chronometer of mankind. The mariner and the astronomer are to take their observations of them all along the ages. The year is marked by the sun's course. So the weather is indicated by the aspects of the sun and moon—the coming on of heat, or cold, or storms. So, also, of portents it is said, "There shall be SIGNS in the sun, moon, and stars," Luke 21:25. ¶ *Seasons.* The seasons of the year—as spring, summer, autumn, and winter—the season for sowing, pruning, reaping. So, also, *appointed seasons,* or set times, are regulated and denoted by these heavenly bodies. The *Rabbis* explain this as referring to their festivals. But though the same term is used by the Jews of their set times for feasts, there is no reason to suppose that these luminaries were here divinely appointed and set apart for that use. "The moon and stars to rule by night." They were to serve, also, for *days and years.* This is only an amplification of the idea. They were to serve for marking days and years—fixing their limits, and regulating, by their motions and influence, the progress and divisions of time. "He appointed the moon for seasons. The sun knoweth his going down," Ps. 104:19, 20. See Job 38:33.

15. This verse only farther defines the office of these luminaries—to give light upon the earth. ¶ *And it was so.* "He spake and it was done; He commanded, and it stood fast."

16. *And God made.* (Heb.—*Yaas.*) Not the same term as "*created.*" Rather, He *formed, fitted—adjusted.* ¶ *Great lights.* Lit.—*The two great luminaries,* (the sun and the moon,) *the great luminary for ruling the day, and the small luminary for ruling the night, and the stars.* Here, as in former instances, the very things just commanded are noted as performed. The sun, the great light bearer, *was made*—(*set, constituted,*) for ruling the day—to regulate it; always marking the day-dawn by his rising, and the close of the day by his setting. ¶ *And the stars.* Our translators have here introduced the words, "*he made.*" But the original shows that this last clause stands immediately connected with the preceding, in the sense—*He made the small luminary and the stars to rule the night,* or, as it is elsewhere expressed, "the moon and stars to rule by night," (the same terms being used in the last clause as here,) Ps. 136:7–9. See, also, Jer. 31:35, 36. Or, as *Benisch* translates, the "lesser light to rule the night and (to rule) the stars." We have supposed that

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

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the sun, moon, and stars were included in the original creation of the heavens and the earth, "in the beginning," (Gen. 1 : 1,)—and that they are only now *set*, or constituted, in the relation of *light-bearers* to our earth. This, also, accords with all that science finds out from its maturest investigations. "An examination of the visual organs of the earliest animal remains, proves that light, as far as it can be traced back in time, was of the same nature and properties as that which is now shed down upon the earth."

§ 6. Fifth Day's Work—Animal Life—Fishes and Birds—Creation of Great Reptiles. Ch. 1 : 20-23.

20. We come now to that portion of the creative work which geology claims to investigate with most minuteness. Until the fifth day we have had only the lowest form of life, (in the vegetable world,) and not as yet any animated, conscious life. This forms a new and advanced department of the creative work, and hence we find the term for the original act of creation used in verse 21 as in verse 1. It would seem that geology does not decide clearly as to the priority of vegetables or animals. But we see plainly the important use served by vegetables in rendering the atmosphere fit for respiration of animals, as well as for the supply of food. All the earth's physical features were perfected on the fourth day, and immediately before the creation of animals. "Geology produces amongst the earliest fossil remains nearly as many specimens of animal life, (in its lowest forms at least,) *zoophytes, mollusca*, etc., as it does of vegetable life. Also, many forms of fishes—many, even of the most perfect, occur in strata far below those which contain the great sea monsters and birds, and which are supposed to answer to the 'fifth day.' Some refer this to the deluge. Others suppose an unrecorded, but highly probable, fecundity of the primeval waters, producing the lower forms of animal life before terrestrial vegetation. It is held that marine vegetation, approaching to the animal life, may have preceded the terrestrial." But the better solution is that we have nothing to do with the record of the rocks in the interpretation of the Mosaic account. These geological remains belong to a prior state of the globe, of which we have here no account except the general statement in verse 1. And it is not our business, therefore, to harmonize the two records, one of which relates to a far anterior period of the earth. The earth that was (תֹּהוּ,) "*void*" is now to be peopled. Here the Almighty Creator proceeds to command into existence the immense tribes that swarm in the sea and in the air. Next to the last step in the progress of the creative work is this. The phrase here rendered the *moving creature*, is more exactly the *swarming, living creature*. (Jew. Fam. Bib.)—*prolific creature*. It is—*Let the waters swarm with swarming, living creature*. The noun corresponds with the verb here rendered, "*bring forth abundantly*." So *Milton* has it, "Let the waters generate reptile with spawn abundant." It is known that the finny tribes are immensely prolific, and that the eggs of fish, called spawn, produce vast multitudes. Thus the roe of a codfish contains nine millions of eggs; of a flounder nearly a million and a half; of a mackerel half a million, etc. So, also, in regard to birds. A flock of petrels has been seen that was computed to number one hun-

21 And [u] God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

u Ch. 6 : 20; 7 : 14; 8 : 19. Ps. 104 : 26.

dred and fifty millions. The passenger pigeon of North America has been seen in flocks a mile broad that took four hours in passing, at the rate of a mile a minute, calculated to contain two thousand two hundred and fifty millions of birds. The Psalmist exclaims, "So is this great and wide sea, wherein are things creeping (swarming) innumerable, *both small and great beasts*, (*creatures*," Ps. 104 : 25. The term נֶפֶשׁ, (*nephesh*,) here first occurs. It is derived from a root which means to *breathe*—from which it naturally comes to mean *life*, which is indicated by breath—also, *creature* and *body*, or *person* i. e. who breathes. Taken with its kindred term, (*hayah*,) signifying *living*—it means an *animated creature*, (vs. 21, ch. 2 : 19, etc.) It denotes the vital principle not only in man, but also in brutes. It is often in our version rendered "*soul*,"—more commonly meaning *person, self*. It occurs about seven hundred times in the Old Testament. (See vs. 24, notes.) ¶ *And fowl* (flying thing,) *may fly*. Or, *And let fowl fly*. The term here rendered "*fowl*" includes all flying insects, Lev. 11 : 20. In the next verse it is "every flying thing that hath wings." The idea is not that the fowl are to be produced by the waters, (see ch. 2 : 19,) as might seem from the addition of the word "*that*" by our translators—printed in *italics*, as not being in the original. ¶ *Above* (lit. *upon*) *the earth*—(*upon the face of*,) *in front of the expanse of heaven*. This designates the respective elements in which fishes and birds were to live and move. The reading—"*in the open firmament*" gives the sense. The phrase (עַל פְּנֵי) is often read "*before*," "*in front of*," "*in presence of*."

21. Here follows, as before, the creative act ensuing upon the creative word. In the order of nature, the one would seem to follow the other, of course. But really in the order of time the creative word was the creative act. "By faith we understand that the worlds were framed by the word of God." "He spake, and it was done." ¶ *Created*. This act of creation marks the second stage of the creative work, and here the second time in the narrative occurs the use of the term *bara*. As the first department of the creative work was that of *matter*, (vs. 1,) so here is the department of animated, conscious *life*. The first act which thus results in life is here distinguished from the foregoing work which had reference to inanimate matter. ¶ *Great whales*. Lit.—*the great reptiles*. The noun here used is used of the *serpent*, Exod. 7 : 9, 10, 12; Deut. 32 : 33; Ps. 91 : 13; also, of the *crocodile*, Isa. 51 : 9; Neh. 2 : 13; Ps. 74 : 13; and of *sea monsters*, Job 7 : 12; Ps. 148 : 7. The term seems sometimes to mean *jackals*. See Mal. 1 : 3, where the word is *than*—(*tannoth*, pl.) akin to the term Levia*than*. The Jewish Fam. Bible reads—*the great, huge creatures*. It may be rendered the *great monsters*. *And* (created) *every living creature that creepeth, which the waters brought forth abundantly*. These two classes of the *swarming creatures* mentioned collectively in the previous verse, are here specified. The term rendered *whales*, is not to be understood of the class commonly known as such, but literally means the *extended*, or *long stretched*—which

22 And God blessed them, saying, [w] Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And the evening and the morning were the fifth day.

[w] ch. 8:17.

may refer either to *size* or *number*, but probably to *size*. ¶ *That moveth.* The verb is here used which corresponds with "creeping thing,"—and not the same with "moving creature," vs. 20. It refers to a class of the swarming, or prolific creatures. The microscope shows that there are beings with perfect organs of nutrition, locomotion, and reproduction, a million of which would not exceed in bulk one grain of sand—eight millions of which might be compressed within a grain of mustard seed! Others so minute that five hundred millions of them could live in a drop of water. The polishing slate, named after *Ehrenberg*, is formed of infusoria, each of which when living, was covered with a silicious shell, and of these creatures forty-one thousand millions are contained in a cubic inch. There are animalcules of which a cubic inch would contain a million millions. ¶ *Which the waters, etc.* It was no less the Divine creative act, though it was done in making the waters bring forth abundantly. ¶ *Winged fowl, created every fowl of wing.*

22. *Blessed them, and said.* The blessing follows in the command. God's commands are blessings. His obligations are golden ties. The highest privilege of creatures is to be bound fast to God. The first blessing pronounced on earth is this—upon the living tribes—and the Divine command became to them the law of their being. God, by His creative word, gave them such power to reproduce their several species, vss. 24, 25. ¶ *Fill the waters in the seas.* The waters are here spoken of as in the seas—and the finny tribes as in the waters—the waters filling the beds depths and shores of the seas. ¶ *And let fowl multiply*—that is, every winged creature, including winged insects.

23. This day closes, as the preceding days had done, by the coming on of evening, and the ushering in of a new morning. Some understand that this period of creation is that which is known by geologists as the *age of reptiles.* Fossils are found of gigantic reptiles, such as the icthyosaur, whose remains are found thirty feet long, having the head of a crocodile, the body of a fish, and the general form of a lizard; and the plesiosaur, with a long neck, like the body of a serpent, and the iguanodon, of lizard shape, some sixty feet long, and it is held by some that these belong to the great "*whales,*" or *tanninim*, dragons, monsters of this period.—(*Mc Donald*, p. 281.) The facts claimed by geology are held to be thus in remarkable keeping with the Mosaic account. And it has been suggested that "no geologist, with the facts of his favorite science before him, could, in so brief a compass, furnish so full and accurate a description as that of Moses here, written long before geology began its explorations, or was ever dreamed of as a science."—(*McDonald.*) We may understand, however, that these gigantic tribes of geology were altogether prior to the Mosaic account, and were buried in their rocky graves before the Adamic creation of which Moses here tells us—that they were animal tribes belonging to a previous state of our earth, and had nothing to do with man, and were not such as were suited to the human period.—(See *Introduction.*)

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

§ 7. Sixth Day's Work—Beasts—Creation of Man. Ch. 1:24–31.

24. We note here a still further advance in the creative work. From the plant there was an advance to the lowest forms of animal life in "the swarming creatures," and from these again to the sea monsters and reptiles, and feathered tribes. But the *dry land* was still untenanted by its proper races. The creation of animals stretches over two days. And here on the sixth we have the *land animals,* and above all, man is created as the highest type of animal life —and the lord of the lower animals distinguished by the image of God. This is held by some to be the age of *great mammalian quadrupeds*—the third and last of the great geological periods. Geology testifies that man is the latest of the animal tribes, and that his introduction among the tenants of the earth is of recent date. "It is only in the latest diluvial deposits of the tertiary period—the newest on the earth's crust that the remains of man are to be found." ¶ *And God said*—As before, it is "by the word of God." ¶ *Let the earth bring forth living creature,* נֶפֶשׁ חַיָּה. Elsewhere rendered "*living soul,*"—meaning simply *animated being.* The term *animal* indicates it. ¶ *Beast.* Collectively, the ruminating animals —such as feed on grasses—(בְּהֵמוֹת from which *behemoth.*) ¶ *Creeping thing.* The term here used is from a verb, meaning properly *to tread*—referring rather to the smaller kinds of land animals. ¶ *Beasts of the earth.* Lit.—*living thing of the earth.* Jew. Fam. Bib.—*animal of the earth, or field,* (wild beasts,) meaning the various classes of beasts of prey. Some suppose that these were not at the creation such, in their habit, but only of a class more vigorous and less adapted to man's dominion than others. But they were probably so created; because carnivorous animals require a different structure from others. Such are found, also, among the fossil remains of pre-Adamic animals.

It is alleged by some skeptics that because the phrase here rendered "*living creature,*" is in ch. 2:7, applied to man, and rendered *living soul,* we must understand that a creation, or formation of the human species out of the earth is here recorded. And that this refers to races of men as existing before the creation of Adam. But this does not at all follow. All the animated tribes are called "living creatures," or "living soul," as man, also, is an animal. It would only show that *animals—animated creatures,* are here referred to, whereas, after this, and as a higher step in the creation, *man,* who is also an animal, was created, whose characteristic it was that he was made *in the image of God.* And in ch. 2:7, it is recorded that "God breathed into his nostrils the breath of life,"—a high distinction —and that man became "a living creature" such as this, having a higher life *inbreathed by God.* If there were now, or should ever be, any ground for believing that any animal most nearly approaching to man in form and physical constitution ever existed prior to Adam, it would still be altogether a different being from man, whose distinction is the image of God, and the "*breath of lives*" inbreathed by God. But it is enough to say that the geological record is not so clear as the Scriptural one, and does not need to be. The animals here created are such as belong to existing tribes, made for this human period—after those monsters of the past geological eras had perished from the earth.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [x] Let us make man in our image, after our likeness: and [y] let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

x ch. 5:1; 9:6; Ps. 100:3; Eccl. 7:29; Acts 17:26, 28, 29; 1 Cor. 11:7. y ch. 9:2; Ps. 8:6.

25. *Made,* (*fashioned,*)not the same term as *created.* Here the order of the three classes is different—the beast of prey coming first, and the creeping thing, or smaller classes of animals coming last. ¶ *After his kind.* It is important to observe that we have here the creation of distinct *species,* which are to preserve each *its kind,* and so maintain a permanent likeness to its original type. This is the fundamental law of the creation. Variations in external forms are produced by certain agencies—but these varieties are only superficial. Nothing is here known of "the transmutation of species, equivocal generation, or creation by natural laws," so much talked of by certain in our day. Though the waters and earth are commanded to bring forth their tenants, yet, in recording the fact it is distinctly stated that *God* made them, not the waters nor the earth. The permanence of species in opposition to any notions of their transmutation, is shown by the fact cited by Prof. *Agassiz,* that in the coral reefs of the Gulf of Mexico, which, according to his calculation, have been seventy thousand years in forming, no change has occurred in the *species* of these coral insects themselves, whose skeletons form these curious reefs.—(*Methods of Study,* p. 190.)

§ 7. a. Creation of Man. Ch. 1:26, 27.

26. The crowning work of the creation is now to be performed. Accordingly, to indicate how superior it is to all the foregoing, and to show that all the preceding work of the six days had been only as a preparation for man's residence on the earth, the Creator says not as before, *Let there be man,* but "*Let us make man.*" This form of expression conveys the idea of *counsel* and *agreement*—and suggests that the work was done in wisdom and love. It is not at all inappropriate language when we know that there are three Persons in the Godhead. Then, at once, we can understand the meaning of the terms. And though this plural form of the verb is not, in itself, reason sufficient for the doctrine of the Trinity, yet, taken with other and more direct passages, it is strongly confirmatory of it. See ch. 3:22; 11:7; Isa. 6:8. He was to be God's representative on earth, clothed with dominion over all the inferior tribes. ¶ *Man.* This is the generic term for the human race. It is sometimes used with the article to denote the man Adam—the first of the human family. In the second and third chapters it occurs in this sense *nineteen times.* The term is derived by some from the word which means *red,* either because of his redness of complexion, (which is not likely,) or because he was taken from the ground, and accordingly the kindred term means *ground.* Josephus so explains it. *Ant. B.* 1. *C.* 1. Others, more recently, derive it from the Arabic verb, which means to *bring together, to bind, or hold together.* (*See Hoff-*

27 So God created man in his *own* image, [z] in the image of God created he him; [a] male and female created he them.

z 1 Cor. 11 : 7. a ch. 5 : 2; Mal. 2 : 15; Matt. 19 : 4; Mark 10 : 6.

man, Art. Adam, Herzog's Cyclopedia;) as our term *husband* is from *houseband,* and conveys a similar idea. The old Heb. verb means to *bring together*—and thence *to compact* —and man here is said to have been made in the *likeness* of God. Hence the term Adam may mean *image,* or *likeness.* The second Adam is said to be the *express image* of the Father's person—and He is THE MAN! Behold the man, who is the "*Son of Man,*"—the *God-man*! 2 Cor. 4 : 4; Col. 1 : 15; Heb. 1 : 3; Rom. 8 : 29; Ps. 80 : 17. ¶ *In our image,* בְּצַלְמֵנוּ. A distinction has been urged by some between the "*image*" and the "likeness." But in vs. 27, immediately following, only one of the terms is used, and plainly as including both. "So God created man in His (own) *image.*" They who make the distinction hold that the *image* denotes the natural attributes, and the "*likeness*" the moral attributes, or conformity to the Divine nature. So some of the early fathers. It is expressly on this ground of the Divine image in man at his creation, that the murder of a man was to be punished with death; "*for* in the *image* of God made He man," ch. 9 : 6. This image did not consist in an erect posture—nor merely in an immortal future, nor in intellect alone. It consisted of high moral qualities mainly. These are designated in the account we have of the *new creation,* whose object it is to restore man to his original relations to God. With a reference to this passage we find that the "*image of God*" consists in *knowledge, righteousness,* and *true holiness,* Col. 3 : 10; Eph. 4 : 24; Eccl. 7 : 29, and that man was to represent (shadow forth) God on the earth. Pres. *Edwards* says: "There is a twofold image of God in man—His moral or spiritual image which is His holiness, that is, the image of God's moral excellency, (which image was lost by the Fall,) and God's natural image, consisting in man's reason and understanding, his natural ability and dominion over the creatures, which is the image of God's natural attribute." Accordingly, man wears still a memorial in so far of this lost dignity, as that the murderer of man is to be visited with capital punishment, ch. 9 : 6. In the high moral department the image of God was lost by the Fall, or so far defaced as to bear only the faintest reminder of it. "The very mind and conscience are defiled,"—"having the understanding darkened." Accordingly the ground on which murder is summarily visited with condign punishment is rather what man was by his creation than what he is by his Fall. "For in the image of God *made He man.*" ¶ *Let them have dominion.* Not only the man, but *man,* (*mankind,*) is here contemplated. The individual first pair we have referred to in detail in ch. 2. His posterity are included in the grant. The race of man was to have *dominion* over the earth, and over every department of the animal creation. Doubtless this dominion was impaired by the Fall—so that when man rebelled against his rightful lord and sovereign, the lower tribes rebelled against him. Fish, fowl, cattle, and every thing that creepeth (moveth, vs. 28,) are here named—as well as the earth itself. He was to be monarch of the earth, and to possess and use it for his own benefit, and for God's glory. Analyze Ps. 8, "*Behold the Man,*" in whom its highest idea is fulfilled—Jesus Christ.

27. *Created.* The creative work of God reaches now its highest department. We have had conscious life in the animal tribes (v. 21,) as an advance beyond the mere vegetable

being, and now we have *life and spirit.* To mark this new stage of the creative work we have the original creative term used. It is that found in vs. 1 and vs. 21, and differs from that used in vs. 26, where the term "*make*" is that often used in the preceding narrative, and in the fourth commandment, and which means rather *to form, or fashion.* Man was *formed* out of the dust of the ground, so far as his frame is concerned. Yet he was also "*created*" in his highest qualities of mind and spirit, by which he is chiefly distinguished from the lower animal tribes. Hence in ch. 3 : 3 both terms are used. Yet in Gen. 9 : 6 that milder term is used of this making man in the Divine image. The *Sam. Vers.* has it, "So God created and formed man." *Jerus. Targ.*, "So the word of Jehovah created man." The *Arab.*, "So God created Adam." This creation in the Divine image is a fact so important as to be repeated, and it is thought by some that the fourfold repetition in the two verses is intensive, and the same as to say, in the image of God and none other. ¶ *Man.* Lit.—*the man,* definitely referring to the individual Adam—"in the image of God created He HIM," (in the singular, masculine,)—meaning that here, at first, only one human being, the male, was created. But immediately the statement is made so as to show that, at that time, there was a plurality of persons created—that He "created man, *male and female,*" two persons in one—as the woman was taken out of the man—and in the two sexes, distinguished as "*male and female.*" *So* they were created and not otherwise, as it may be read, "*a male and a female created He them.*" So in ch. 5 : 1, 2, it is clearly implied that only one pair was created, and that this pair propagated the human species by generation, and brought forth children of the same form with that which they received at the creation.

The materialistic spirit refers the production of man to certain chemical processes of nature, working out the hidden seeds of organic life which the earth was anciently supposed to enclose within herself. Man, therefore, is said to be only a higher species of monkey, and hence to have had his origin in the Indian Archipelago, where the highest species of monkeys existed. The monkeys are held by these philosophers to be the parents or ancestors of the Negroes, and the Negroes of the Malays, and so on to the highest type of man, the Caucasian. Nay, more, man is held by these theorists to have passed up from a fish to a reptile, and thence to a bird, and so on to an ape, and thence upward to mankind. But this relationship cannot be proved. Gradation in God's creative work is mistaken for natural descent, and the utmost that is attained by such empty and ignorant theorizing is the satisfaction, if it be such, to the authors, of having found their paternity in the ape! Some who make man to be a development from the lowest tribes of creation, make "his thoughts to be the product of oxidized coal and phosphorescent fat—make his will to depend on the swelling of the fibres, and the contact of different substances in the brain—and his emotions the movements of electric currents in the nerves." So that crime and murder are referred to a dislocation of a *brain fibre.* Hence the greatest regard is had for criminals—they must be sent to hospitals and not to prisons, to the physician and not to the judge—and even murder is thus the result of an unfortunate brain structure, which ought not to be capitally punished. Thus, by such a vile falsity, all moral sense and responsibility are denied along with the very nature and essence of man.—(See *Kalisch,* p. 29.)

Agassiz says, "It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings by which the whole animal kingdom

may have been derived by successive development from a germ or germs." And again, "the resources of Deity cannot be so meagre that in order to create a human being endowed with reason, He must change a monkey into a man."—*Methods of Study*, p. 4.

And we may add, this in itself would be quite as miraculous as the creation of man out of the dust, according to the Biblical account.

¶ *Male and female.* This is the general statement of which we have the fuller detail in ch. 2, narrating the formation of man out of the dust, and of the woman out of the man, in connexion, also, with the preparation of Eden, and man's location in it, (ch. 2.) This is the same as is recorded in regard to the former creations, only in a different form of speech, that man was made *after his kind, etc.* We have here the simple statement that God created *the man*, individual, yet it was as the root of the human race, "*male and female created He them.*" In ch. 2 the individual man is more particularly spoken of, and the more detailed account is given. It might seem from the narrative there that some time elapsed between the creation of Adam and that of Eve—more than the few hours of a natural day, judging from what took place in the interval. Yet Adam and Eve appear both to have been created on the sixth day.

Modern scepticism, under the guise of science, has labored to account for the origin of man by the working of natural laws, and without a Divine creative *fiat*. Some would trace man by a process of slow development through ages, to his paternity in the *Ape tribe*. In reply to this we quote from Prof. *Dana*:

"It is possible to conceive that a being with such mental endowments as man possesses, and with even the throat of a gorilla might originate an intelligible language; but it is incomprehensible how the gift of speech could develop man's mental qualities in a brute, however long the time allowed. Moreover, it is a natural question, why there are not man-apes in the present age of the world, representing the various stages of transition, and filling up the *hiatus*, admitted to be large, if such a process of development is part of the general system of nature. We think this question a fair one, notwithstanding the reply which may be made, that the more developable individuals long since passed out of the ape-stage, leaving behind only the unimprovable ones. The resemblances between the skeletons of man and the apes, and between ova generally, mentioned by Prof. *Huxley*, may, to the uninitiated in science, appear to make the transition by development feasible: yet they are of no weight as argument, since the question is as to the *fact* whether, under nature's laws, such a transition has taken place as the gradual change of an ape into a man, or whether apes were made to be, and remain, apes. In the ape, the great muscle of the foot, the *flexor longus pollicis*, divides and sends a branch to three or more of the toes, while in man, it passes to the great toe alone: is it a *fact* that this and the many structural differences of the foot and other parts of the body were brought about by gradual development in a progressive ape? Why have all the existing descendants of the one or more *developable* man-apes lost the *grasping* character of the feet? If to some of a better sort it became useless and comported ill with the progressive elevation of their natures, there are multitudes of others that have not yet emerged from the savage state, some in Australasia, it is said, who still follow a sort of tree life; and these would always have found the grasping foot a great convenience—good enough for standing erect—good for climbing crags and trees. Was it through an inflexible law, like that in the case of a growing embryo, which determined, along the lines of "natural selection," the successive steps and the final results in all their details?

But why, after progress had begun, might not groups of individuals have been thrown out of the line of progress, according to the same law of "natural selection," as this is an admitted effect under it, so that some to whom the grasping foot would prove a great convenience, might have retained it? To this question comes the reply, that the intermediate types which have existed, have become extinct. The reply will be satisfactory when such fossil specimens shall have been discovered."

Darwin's theory of "the transmutation of species," which is broached for its application to this question, has been well replied to by Prof. *Hitchcock*, as follows:

"It is a significant fact that very few of the advocates of the transmutation hypothesis refer to man as an example of it. Yet if it be true, man ought to be a conspicuous illustration of it. For in his case we have the most perfect of all animals and vastly the superior of them all, appearing suddenly at a very recent period; for though geologists may contend about the precise period of his appearance, all agree that it was very recent, and none contend that it was earlier than the alluvial period. Whence came he? If he is only one of the lower animals metamorphosed, we ought surely to find a multitude of intermediate varieties. But not one has ever been brought to light. The monkey tribe must have been his immediate progenitor. But only a very few species of these have been found fossil, and none below the tertiary, and all of them differ as much from man as do the living monkeys. *Lamarck* had the boldness to attempt to describe the process by which the monkey was transformed into a man. But the picture was so absurd and ridiculous that few have attempted to make a sober philosophical defence of it. Yet if it fails in a species so conspicuous as man, it fails as to all others. But it is less revolting to common sense and experience to represent obscure radiate, or articulate, or molluscous animals as slowly transmuted from one species into another, than to bring man into the same category. Therefore, silence in respect to him is the wisest course. For what philosophic mind, free from bias, can believe such a being, the highest of all animals in anatomical structure and intellect, and possessed of a moral nature, of which no trace exists in any other animal, is merely the product of transmutation of the radiate monad through the mollusk, the lobster, the bird, the quadruped, and the monkey, either by *Lamarck's* principle of 'appetency,' and 'the force of circumstances,' or *Darwin's* principle of 'selections?' The fact is, man's appearance at so late a period in the earth's history, and so independent of all other species, seems a providential testimony to the absurdity of this hypothesis.

"*Opinions of Eminent Naturalists.*

"We have seen, however, that it has been adopted by some naturalists. How is it with the distinguished paleontologists and zoologists to whom we have referred as the highest authority on such questions? We quote first from Prof. *Pictet*, who says, 'the theory of the transformation of species appears to us entirely inadmissible, and diametrically opposed to all the teaching of zoology and physiology.' Says *Agassiz*, 'nothing furnishes the slightest argument in favor of the mutability of species; on the contrary, every modern investigation has only gone to confirm the results first obtained by *Cuvier*, and his views that species are fixed.' 'It cannot be denied that the species of different successive periods are supposed by some naturalists to derive their distinguishing features from changes which have taken place in those of preceding ages; but this is a mere supposition, supported neither by physiological

nor geological evidence, and the assumption that animals and plants may change in a similar manner during one and the same period. On the contrary, it is known by the evidence furnished by the Egyptian monuments, and by the most careful comparison between animals found in the tombs of Egypt with the living specimens of the same species obtained in the same country, that there is not the shadow of a difference between them, for a period of about five thousand years. Geology only shows that at different periods there have existed different species; but no transition from those of a preceding into those of the following epoch has ever been noticed anywhere.'

"Says *Owen*, referring to the hypothesis of *Wallace*, *Darwin*, and others, 'observation of the effects of any of the above hypothetical transmuting influences, in changing any known species into another, has not yet been recorded. And past experience of the chance aims of human fancy, unchecked and unguided by observed facts, shows how widely they have ever glanced away from the golden centre of truth.'

"Compelled thus by the principles of true philosophy to discard an hypothesis so unreasonable, these distinguished *savans* have felt as if special acts of creation by Divine power were the only alternative to account for the successive introduction of new groups of organisms upon the earth's surface. 'The two first explications' (that of the displacement of contemporaneous faunas—*deplacement des faunas contemporaines*—and that of transmutation,) says *Pictet*, 'being inadmissible, there remains the third, which is known under the name of *the theory of successive creations*, because it admits the direct intervention of creative power at the commencement of each geological epoch.'

"Professor *Owen* is more decided. 'We are able,' says he, 'to demonstrate that the different epochs of the earth were attended with corresponding changes of organic structure; and that in all these instances of change the organs, still illustrating the unchanging fundamental types, were, as far as we could comprehend their use, exactly those best suited to the functions of the being. Hence we not only show intelligence evoking means adapted to the end, but at successive times and periods producing a change of mechanism adapted to a change in external conditions. Thus, the highest generalizations in the science of organic bodies, like the Newtonian laws of universal matter, lead to the unequivocal conviction of a great first cause, which is certainly not mechanical.'

"With still stronger emphasis does *Agassiz* speak of the original animals. 'All these beings,' says he, "do not exist in consequence of the continued agency of physical causes, but have made their successive appearance upon the earth by the immediate intervention of the Creator.'

"To the unsophisticated mind, untrammelled by theories, the inevitable conclusion from all these facts is, that the successive appearance of numerous groups of animals and plants on the globe, forms so many distinct examples of miracles of creation. For in the view of all except the advocates of the development hypothesis, they demanded a force above and beyond nature in her ordinary course, and this is the essential thing in a miracle. What believer in the Bible ever doubted that the creation of man and contemporary races was a miracle in this sense? Indeed, what stronger evidence of miraculous intervention have we anywhere than the creation of organic beings, especially of man? and his introduction is one of the facts of geological history. But the mere creation of these successive races is not the whole of the matter. For they were nicely adapted to the altered condition of things at the different epochs. They showed, also, a gradual elevation in the scale of

being, as we rise higher and higher. If it was not a miracle to introduce succeeding groups under such circumstances, that is, a special divine intervention, then we despair of finding a miracle anywhere.—*Bibliotheca Sacra.*

Sir Charles Lyell, though receiving with favor the alleged evidences of man's prehistoric antiquity, is not ready, by any means, to derive man from the lower animals by any process of development. He quotes, also with favor, M. *Quatrefages*, who says, in his work on the unity of the human species, that "man must form a kingdom by himself, if once we permit his moral and intellectual endowments to have their due weight in the classification." He quotes, also, the Archbishop of Canterbury. "It has been alleged, and may be founded on fact, that there is less difference between the highest brute animal and the lowest savage than between the savage and the most improved man. But in order to warrant the pretended analogy it ought to be, also, true, that this lowest savage is no more capable of improvement than the Chimpanzee or Orang-outang."

Lyell is free to admit that we can not push the comparison of man and lower animals beyond what is mainly physical. "We cannot imagine this world," he says, "to be a place of trial and moral discipline for any of the inferior animals, nor can any of them derive comfort and happiness from faith in a hereafter. To man, alone, is given this belief, so consonant to his reason, and so congenial to the religious sentiments implanted by nature in his soul; a doctrine which tends to raise him morally and intellectually in the scale of being, etc."—*Antiquity of Man*, p. 498.

An eminent representative of the development school, Prof. *Huxley*, in his late work says, "there is but one hypothesis regarding the origin of the species of animals in general, which has any scientific existence—that propounded by Mr. *Darwin*," and he *contends that but for the lack of one link* in the chain of evidence, Mr. *Darwin* has demonstrated "the existence of a true physical cause, amply competent to account for the origin of living species, and of man among the rest." This lacking link is this—the fact that "distinct species are for the most part incompetent to breed one with another, or to perpetuate their race, like with like. And he admits that this is at present a fatal objection to the theory, for he adds, a true physical cause must be such as to account for all the phenomena within the range of its operation—*else it must be rejected.* He, however, seems determined to adopt the theory, "*subject to the production of proof that physiological species may be produced by selective breeding.*" Alas! the world, by wisdom, knows not God!—(pp. 126–128.)

Antiquity of the Human Race.

As regards this important question, it is only of late that any scientific men have succeeded in agitating the learned world with their pretended discoveries. In 1840 the gravel beds of Abbeville were alleged to have yielded such human remains as to prove an antiquity for the race far back of that allowed by the received understanding of Biblical chronology. But recently the *Abbeville jawbone*, about which already the English *savans* were much in doubt, is proved to have been a fraud practised by the French laborers. A London paper thus exposes this latest imposture. "Although nothing has been said in the newspapers, we believe discoveries have been made of the character of the osseous fragments, which now change the doubt felt by the English geologists into certainity. Mr. *Godwin Austen*, after skillfully conducted inquiries of one of the French laborers, procured the exhumation of certain remains that

had been interred by the individual referred to; and on the examination of a particular skeleton which wanted the jaw, the Abbeville bone was found to fit exactly!"

It has been, also, claimed that certain flint weapons, arrow-heads, etc., have been found—occasionally in heaps, as if indicating a manufactory of the article, and in such localities as to intimate that the human workman must have existed long prior to the date commonly assigned to our race. As early as 1797 Mr. *Jno. Frère* published an account of such articles found in the gravel of *Hoxne*, in *Suffolk, England*, and he remarked, "the situation in which they are found may tempt us to refer them to a very remote period indeed, even beyond that of the present world!" They were found in a gravel bed two feet thick and twelve feet below the surface. Little or no notice, however, was taken of his publication. More recently the subject is reagitated with more public interest, and now, with the help of greater names. The flint weapons, arrow-heads, etc., in the gravel beds, and the Egyptian pottery of the Nile deposits, are adduced as vestiges of man's pre-Adamic antiquity. But it has been clearly shown that no certain law of the Nile deposits can be fixed upon for ascertaining the age of the pottery.—(*London Quar. Rev.*, No. 210, pp. 419–421.) And as to the flint weapons, etc., they cannot be claimed in evidence until it be shown (1.) whether they are of the same age as the formations in which they are found. (2.) Whether that formation itself is of a very remote antiquity.—(See *Blackwood's Mag.*, No. 540, pp. 422–439; see *Aids to Faith, Essay VI.*, p. 297, note, Am. edition.) (3.) Whether these implements themselves are certainly artificial. Many very striking formations of stone, shaped by the waters, or other natural forces, are found, quite as closely resembling art, as the arrow-head in question. (4.) If these flints are artificial, why are not the tools also found by which they were made. (If there were metallic tools in use, would not the metal have superseded the flint. But none are found.) (5.) Why are not human bones, or other remains of man, found along with these articles if they be of human production? (6.) Even should such be found, may not these deposits be due to earthquakes and floods, which have had such great power in shifting bones, rocks, gravel beds, etc. And it is to be noticed that these deposits in question are found chiefly in caves. (7.) Why may not the extinct animals among whose remains these flints are found, have belonged to post tertiary times? Prof. *Lubbock* finds ample evidence for ranking the mammoth, rhinoceros, cave-bear, hyena, etc., as of this later age. The urus now found only in fossil state is mentioned by *Cæsar*. There is ground to believe that nearly all the extinct species found along with human bones, or human remains, have become extinct at, or even since, the deluge. Instead of the discovery of man's bones and implements among the remains of these extinct animals proving that he existed before the time commonly fixed for his creation, such discoveries would, at most, only give evidence that those animals existed up to a later period than has usually been supposed. It is known that *thirty-seven* species of mammals and birds have become extinct during the recent period. Neither the behemoth, the dragon, the leviathan, nor the unicorn can certainly be identified with any existing species.

Besides all this, the indisputable fact that no animal can be pointed to by geology as having been introduced later than man is a striking confirmation of the scriptural record. Formerly the fossiliferous strata were referred to the deluge. But this was argued against on the ground that human fossils were not found accompanying the other animal remains. The present state of the question may

28 And God blessed them, and God said unto them, [b] Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

b ch. 9 : 1, 7; Lev. 26 : 9; Ps. 127 : 3.

revive the deluge theory of the fossils, as no more impossible, scientifically, than the notions of pre-Adamic races of man. The aim of these antiquarian theorists seems to be to find time for the development of mankind out of the brute creation, as if such a leap could be conceived if time enough be given. But if, as *Bunsen* imagines, the human race has existed during two hundred centuries, where are the remains of their works? What have they been doing during the fourteen thousand years which preceded the advent of Adam in his view? Are these few flints, called arrow-heads, and flint knives, all that remain of him and his works? The facts, with the utmost findings of geology, do not call for any such lapse of time for the human race.

But it is not presumed that these imagined prehistoric races could be of the Adamic family—and the Mosaic record has nothing to do with any such—neither have we any substantial evidence of any such.

Further. As regards the claim that human remains—as of earthen wares, have been found at such depths in the mud of the river Nile as to prove the prehistoric antiquity of man, experiments have been made with a view to ascertain the rate at which the mud of the Nile has been deposited during three thousand years. Various estimates have been made—M. *Girard* fixing the rate as about five inches for a century; M. *Horner* at three and a-half inches for the same time. A bit of earthenware found at the depth of thirty-nine feet would thus indicate thirteen thousand years and more! M. *Rosière,* however, calculates two and a-quarter inches *per century*—which would give us about twenty-five thousand years.

But this is a muddy calculation. What could be more uncertain than the annual deposits of such a river? For any basis of calculation it must be proved (1.) that the deposits of the Nile have proceeded uniformly year by year. How can this be proved for thousands of years past? (2.) That the river bed is even, and has undergone no change. (3.) No lamina can be found to indicate the strata year by year. (4.) It must be shown that these stray bits of pottery could not have gone to that depth through some fissures, or by some upheavals. (5.) It is alleged that these investigations have not been conducted on satisfactory principles, as *Sir Chas. Lyell* has also indicated.

28. As God blessed the first living creatures, (vs. 22,) and as He would comprehend in His paternal blessing, all His creatures from the lowest to the highest animal form, so here, after the word of creation, follows the word of benediction—looking towards the propagation of the human species from this one pair—and by virtue of God's blessing on them.

Unity of the Human Race.

That the races of men have all sprung from this one pair has been questioned and denied by some. But it has been now conclusively proven, as the result of most scientific investigation, that the differences which are noticed among men of various climes and races, are only such as consist with a common parentage. The microscope has clearly shown that to be scientifically true which Paul alleged at

Athens, that "God hath made of one blood, all nations of men, to dwell on all the face of the earth," (Acts 17 : 26.) The blood of all mankind is found to be the same, and can be distinguished from the blood of all other animals. *Sir Charles Lyell* quotes from an elaborate review of *Darwin* by one "who is an eminent geologist." "If we embrace the doctrine of the continuous variation of all organic forms from the lowest to the highest, including man as the last link in the chain of being, there must have been a transition from the instinct of the brute to the noble mind of man. And in that case, where are the missing links, and at what point of his progressive improvement did man acquire the spiritual part of his being, and become endowed with the awful attribute of immortality?"

For the *unity of the human race* we remark:

1. The varieties found among different races of men are not such as to interfere with the law of propagation, by which varieties, or races of the *same species* reproduce, while really *distinct* species of animals do not reproduce. No instances of mixed races from intermixture of distinct species have been found. Besides, and most conclusively it is found, that all various races of men do intermix freely and fruitfully.

2. The varieties of man are not greater than those that are found in the lower animals of the same species—as the dog and the hog.

3. There are ways of accounting for the varieties found among men, as the effect of climates by which the human color is so modified—modes of rearing, and habits of life, also account for many modifications.—(See *Prichard*, Dr. *Bachman*, Dr. *Cabell's* "Unity of Mankind."

4. The unity of language which all modern discovery more and more finds out, is a striking proof of unity in the race. Eminent scholars who claim the greater antiquity of man admit the unity. *Lepsius* claims to have reduced all languages to one original alphabet. A higher antiquity is claimed in order to allow for the development of such varieties from an original tongue. But no account is made by such of the miracle of the confusion of tongues at Babel, (ch. 11.) The scriptural testimony is conclusive, "God hath made of one blood all nations of men, (Acts 17 : 26.)

Cuvier, Blumenbach, Dr. *Prichard* have all argued conclusively as to the unity of the human race. Even the author of "The Vestiges of Creation" admits the result of researches to be that conditions, such as climate and food, domestication, and, perhaps, an inward tendency to progress under tolerably favorable circumstances, are sufficient to account for all the outward peculiarities of form and color observable among mankind!—(p. 262.)

"Physiological ethnology has accounted for the varieties of the human race, and removed the barriers which formerly prevented us from viewing all mankind as the members of one family."—Prof. *Max Müller*.

Dr. *Bachman* sums up the proofs of the unity of the human race, in the following sixteen items:

1. That all the varieties evidence a complete and minute correspondence in the number of teeth, and two hundred and eight additional bones contained in the body.

2. That in the peculiarity in the shedding of the teeth so different from all the other animals, they all correspond.

3. That they all possess the same erect stature.

4. That they are perfectly alike in the articulation of the head with the spinal column.

5. That they all possess two hands.

6. That there is universally an absence of the intermaxillary bone.

7. That they all have teeth of equal length.

8. That they all have smooth

skins on the body and heads covered with hair.

9. That all the races have the same number and arrangement of muscles in every part of the body—the digestive and all other organs.

10. That they all possess organs of speech and the power of singing.

11. They are all omnivorous, and capable of living on all kinds of food.

12. That they are capable of inhabiting all climates.

13. That they possess a slower growth than any other animal, and are later in arriving at puberty.

14. That in every race there is the same peculiarity in the physical constitution of the female differing from all other mammalians.

15. That all the races have the same period of gestation, on an average produce the same number of young, and are subject to similar diseases.

16. They differ most of all from every other creature, and most agree in this, that they all possess mental faculties, a conscience, and a hope of immortality.

Alex. Von Humboldt says, "While attention was exclusively directed to the *extremes* of color and form, the result of the first vivid impressions derived from the senses was a tendency to view these differences as characteristics, not of mere *varieties*, but of originally distinct *species*. The permanence of certain types, in the midst of the most opposite influences, especially of climate, appeared to favor this view, notwithstanding the shortness of the time to which the historical evidence applied. But in my opinion more powerful reasons lend their weight to the other side of the question, and corroborate *the unity of the human race*. I refer to the many intermediate gradations of the tint of the skin, and the form of the skull, which have been made known to us, by the rapid progress of geographical science in modern times, to the analogies derived from the history of varieties, both domesticated and wild, and to the positive observations collected respecting the limits of fecundity in hybrids. The greater part of the supposed contrasts to which so much weight was formerly assigned, have disappeared before the laborious investigations of *Tiedemann* on the brain of Negroes, and of Europeans, and the anatomical researches of *Vrolik* and *Weber*."

"The great and important principle of the unity of the human race, was to be proclaimed and enforced. One couple were, therefore, made the progenitors of the whole human family! All other considerations were deemed of minor importance compared with that momentous doctrine which twines a tie of brotherhood around all nations and all ages. And though a plurality of first couples would have prevented marriages, which were later justly regarded with abomination, yet it would have destroyed a fundamental truth, which is the germ of noble social virtues, which sheds brilliant light over the confusion of national strife and warfare."—(*Kalisch*, p. 99.)

The varieties which we find in races of men so far from proving a difference of origin, according to "the appropriate zoological districts in which they are found," are to be explained in consistency with the record—that "*Eve* was the mother of all living,"—and that "God hath made of one blood all nations." A clew is given to the facts by the record of what occurred at Babel. God's plan for mankind, as settlers of the globe, was not concentration, but dispersion. Man's plan was the opposite, (Gen. 11 : 4.) At Babel God did interpose to scatter men "over the face of the whole earth." And we are led, from the record, to understand, what no one can pronounce impossible with God, that certain changes, whether of complexion or of constitution, (as well as of language,) suited to such "zoological districts," were miraculously wrought in the race at that time—according to the declared object of God

29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [c] to you it shall be for meat.

30 And to [d] every beast of the earth, and to every [e] fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And [f] God saw every thing that he had made: and behold,

c ch. 9 : 3; Job 36 : 31; Ps. 104 : 14, 15; 136 : 25; 146 : 7; Acts 14 : 17. d Ps. 145 : 15, 16; 147 : 9. e Job 38 : 41. f Ps. 104 : 24; 1 Tim. 4 : 4.

to disperse mankind "abroad upon the face of all the earth.—(See Gen. 11 : 5-9.) ¶ *Subdue it.* The blessing is found in the command—for the command is a grant from God, as are all His commands. He gives what He commands, and He commands us to receive what He has to give. The command to subdue the earth includes the tilling of the earth—bringing it into the fullest service of man by agriculture—and employing the animal tribes for all necessary and useful purposes. Here was the right given to man to exercise lordship over the earth and its inferior inhabitants. And he was to be active in using the right—for God has granted nothing that is worthy of us without requiring also our agency. Man was to rule over the fish of the sea, the birds of the air, and over the *behemoth*, or herbivorous animals. The carnivorous creatures, or beasts of prey, are not mentioned.

29. The Creator of man here assigns to him the food that was proper for his use. The Divine appointment was that he should use freely the fruits of the trees, and the vegetables of the garden. And when after the deluge, flesh is allowed for food, it is expressly mentioned—"Everything that moveth shall be meat for you; even *as the green herb* have I given you all things," Gen. 9 : 3. The plain inference is that flesh meat had not been given to man for food prior to the time of this grant to Noah.—See *Magee on the Atonement*, Sec. LII. It need not be regarded in the light of an absolute restriction, because flesh would scarcely have been thought of for food at first, and the vegetable diet was that which best suited man's physical constitution at that time. In oriental countries flesh is scarcely used by the masses for food, even at this day. If animal food came to be used before the flood, as is inferred by many from the distinction of clean and unclean beasts made in the ark, the history of its introduction is not known. But such a distinction of clean and unclean would most likely have been introduced in connexion with the law of sacrifice, which must have originated immediately after the fall. Yet it does not necessarily imply the use of animal food. This early abstinence from flesh-meat is found in the traditions of all nations, as a characteristic of their golden age—the age of innocence.

30. While both herb and fruit were assigned to man for his food, it is the herb only, which is allotted to the inferior animals and fowls. There is no minutest animalcule created by God which is not provided for, and nourished from His own bounty. ¶ *And it was so.* This refers to all the paragraph foregoing from vs. 27. See Ps. 147 : 9; 145 : 16.

31. God now surveys His entire creative work, and pronounces it *all very good*—nothing, as yet, impaired or corrupted by sin. This He would frequently set forth, that whatever is now defiled and desolate has become so by the fall, (vss. 4, 10,

it was very good. And the evening and the morning were the sixth day.

CHAPTER II.

THUS the heavens and the earth were finished, and [a] all the host of them.

a Ps. 33 : 6.

12, 18, 21, 25, 31,) and did not thus come forth from the hand of the Creator. It may be observed that this verdict is pronounced in seven instances, and in each with a distinct reference:

I. At the calling forth of LIGHT, (vs. 4.)

II. At the calling forth of ORDER,

1. In the waters arranged, (vs. 10.)

2. In the dry land adapted to production, (vs. 12.)

3. In the adjustment of the heavenly bodies for lights, (vs. 18.)

III. At the calling forth of LIFE,

1. In the fishes and fowls, (vs. 21.)

2. In the land animals, (vs. 25.)

3. In man, as crowning all, (vs. 31.)

In each case there is special significance in pronouncing this sentence of approbation. ¶ *And it was evening, and it was morning, day the sixth*—the ordinal definite with the article, and only here in this chapter. Everything had been brought forth according to a fixed order—and each in its proper relation to all the rest—and all in six days with reference to the seventh day, which was the day of rest from all the creative work. Herein God gave a type of human activity and of sacred rest for all his creatures, after His own Divine example. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

CHAPTER II.

RECAPITULATION AND ENLARGEMENT OF THE NARRATIVE—CREATION OF MAN, (ADAM AND EVE,) IN ITS REFERENCE TO REDEMPTION—THE SABBATH—EDEN—MARRIAGE.

§ 8. TRANSITION CLAUSE. Ch. 2 : 1.

1. *Thus,* lit., *and were finished.* The sacred historian now gives a summary statement, looking back over the preceding narrative, and harmonizing with the record of chapter 1—that thus *the heavens and the earth were finished*—that is, in this order, and in this time, they *were completed*—(used of Solomon's finishing the temple, 2 Chron. 7 : 11,) —not as some would have it, in an instant, though God could as easily have so done. Others would have it, in six indefinite ages. The narrative has it simply in the beginning, and in the six days which are followed by the *seventh,* without giving us any more particular account of the time. And this is so repeated here as to preclude all the tendencies to *doubt and distort the record.* Besides, it is added, "*and all the host of them,*" —that is, all their *array, multitude,* (as of an *army,* in their ranks and order,) were created in this time. This is parallel with the declaration of John, (ch. 1 : 1–3,) "All things were made by Him, (the Personal Word, the Lord Jesus,) and without Him *was not any* (*one*) *thing made that was made,*" Ps. 33 : 6. The term here rendered *host,* is the same as is commonly used in the title of God as "*Lord of* (the starry) *hosts.*" The Samaritan reads, *their parts.* Sept. and Vulg.—*their adornments.* The other versions render it *army*—and the sense is of a *multitude* in orderly arrangement—as a host marshalled for battle. This term fitly expresses

2 [b] And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

b Exod. 20 : 11; 31 : 17; Deut. 5; 14; Heb. 4 : 4.

the orderly arrangement of the creation—every thing in its place—every living thing yielding according to its kind, and in its season—every animal, in its structure and instincts, exactly suited to its element and mode of life, and all things answering the Divine plan.

OBSERVE.—Here is noted the positive completion of God's creative work—the institution of natural laws—and no alteration of these natural laws has since been made, though God has wrought supernaturally, as He cannot be tied to mere laws of nature, which are only the ordinary modes of His operation. There is no positive evidence that any new species have been created since the close of the creative week. The work was gradual, to exhibit the order and arrangement of the parts, and to give fullest proof of intelligent design in all the details of it—while it is thus best calculated to give instruction to man, as well as to the higher orders of intelligence. Job 38 : 7.

"*Their host,*" that is of "the heavens and earth," is referred to in Neh. 9 : 6, "Thou, even thou, *art* Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all that are therein, the seas and all therein, and thou preservest them all; and all the host of heaven worshippeth thee." The angels would seem to be here referred to, in all their orders; and, perhaps, other tenants of other worlds. At least the idea is here expressed that all beings and things were created by God, and the statement is here distinctly repeated, perhaps to show that *Satan,* who is soon to be mentioned, is also a creature of God, and not independent of His control. *Delitsch* says, "God is '*Elohim of hosts.*' The stars are His hosts that he leads to battle against darkness."

§ 8. a. INSTITUTION OF THE SABBATH. Ch. 2 : 2, 3.

2. Here is given the great fact which lies at the basis of the Sabbath institution. ¶ *God ended—finished—completed*—the same term as is used in vs. 1, where the completion was already noted at the close of the sixth day. But here the verb is in the intensive form, and is construed with the preposition "*from,*" meaning God wholly *ceased from.* ¶ *And He rested from.* The verb is the same as the noun, which means *Sabbath;* and it conveys here the idea of rest, in the higher sense, not from exhaustion, or weariness, but ceasing from the creative work of the six days, as completed, perfected. "*The Father worketh,*" however, (John 5 : 17,) and the Son works, in all the works of Providence. That He ceased on the seventh day does not imply that any part of the creative work was done on the seventh day. Some have supposed this to be implied by the plain rendering, and hence the *Sept., Syriac* and *Sam.* altered the reading by adding "*on the sixth day.*" Others, as *Rosenmüller, Calvin, etc.,* translate *had ceased.* But this is not necessary. It is that utter ceasing from His work which devoted the entire day to *rest,* (Exod. 31 : 17,)—"not doing any work," as it is expressed in the fourth commandment. There is nothing here to favor the idea that the Sabbath is to be a day of indolence, or inaction—an actual cessation from employment of all kinds, but from labor such as is carried on in the six days—the secular labor of the week. It is to be a *holy resting,* even from

3 And God [c] blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

c Neh. 9 : 14; Is. 58 : 13.

lawful employments, which are worldly, and yet it is to be a holy activity in joyous, thankful worship, and in grateful works of necessity and mercy. See John, (ch. 7 : 23,) where our Lord expounds the doctrine.

3. This fact of God's resting, ceasing, from His six days' work is the positive ground upon which He proceeds to *bless* the seventh day, and *sanctify* it. As He ceased from His six days' work, so we are commanded to cease from our six days' work. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc. ¶ *And God blessed the seventh day*—("the Sabbath day,"—fourth commandment,)—not so much the *day* as the ordinance. This distinction God here set upon the seventh day, that this alone of all the days He *blessed*—as being the original Sabbath. He conferred upon it His benediction, as "the pearl of days,"—the Sabbath—the best of all the seven on this account. He *blessed* it as the day that was to be made the channel of such special blessings to the race. ¶ *He sanctified it—set it apart—separated it to a holy use*—(this is the sense of the term,)—to the purpose of enjoying God's special blessings in communion and fellowship with Him. This patriarchal Sabbath is referred to by the fourth commandment, (Exod. 20,) where, along with the other fundamental laws of universal moral obligation, is the Sabbath law, as instituted here in the earliest estate of man—even before the law of marriage and the law of labor—as indeed the very first necessity of man's earthly being. *One day in seven,* as a day of thanksgiving and praise, a day of grateful work and worship, in lively communion with God—this is the Sabbath as *made for man.* And the fourth commandment refers back to this original institution, "*Remember* the Sabbath day, etc., *for* in six days the Lord (Jehovah,) made heaven and earth, etc., and rested the seventh day; *wherefore* the Lord blessed the *Sabbath day,* and hallowed it." It is found to be in accordance with the physical constitution of man and beast, which requires such an interval of rest from the six days' work. It is every way the highest boon to man, in his social interests—it is at the very foundation of social order—the great auxiliary of all good laws, and without whose blessed influences, infidelity and crime must desolate the fairest land. And the Sabbath is indispensable for men in the promotion of their spiritual interests. God has graciously set up this institution for the purposes of salvation—inviting His creatures, specially and publicly, to adore Him in His works and ways—to read His word—pay Him proper worship, and promote the interests of His church on earth—keeping up His ordinances and sacraments in the world according to His covenant of grace. And it is found to be what the necessities of His cause on earth demand. The abolition of the Sabbath is, therefore, a blow at the foundations of morality and religion. Accordingly, infidels and false religionists have been ready to unite for its overthrow. OBSERVE.—(1.) The original Sabbath was man's *first day upon earth;* the first day after he was created was the Sabbath—and now the Christian Sabbath is the first day of the week, instead of the last—so that *first of all,* now under the gospel, as at the beginning, man may find rest and peace in Christ Jesus, and then go

forth to the labors of the week, rejoicing in Him. (2.) Every dispensation has had its Sabbath—the Patriarchal, the Mosaic, and the Christian. The Sabbath was before the Mosaic law, and is not abrogated with it. The reason for its institution belongs equally to all times and people, and stands good for us, as for the patriarchs. (3.) The division of our time into weeks is most satfactorily accounted for in this weekly Sabbath, and it stands as of perpetual obligation. Hence we find its observance commanded in the decalogue, as one of those first principles of morality, which cannot be abrogated. "The Sabbath was made for *man*," not for the Jews alone, (Mark 2 : 27.) (4.) The day has been changed from the seventh to the first by the example of our Lord and the apostles; and this change was foreshadowed in the Mosaic law. "*The day after the Sabbath*" was a day of holy solemnities, and it was the day of presenting the *first fruits* which was Christ Jesus,(1 Cor. 15 : 20.) See Lev. 23 : 11; ch. 7 : 4; 8 : 10; 17 : 12; 50 : 10, showing traces of weeks—and in the New Testament, John 20 : 1, 19, 26; Acts 20 : 7; 1 Cor. 16 : 2; Rev. 1 : 10. Though no secular work is to be done on the Sabbath, it is to be a day of *rest* to the body—to the *mind*, and to the *soul*. The body is not to toil at its week-day labors. The mind is not to be occupied with its week-day cares. The soul is to rest itself wholly on Christ Jesus, and body, mind and soul are to be given to the work and worship of God, in Christ. ¶ *Because*. The immediate reason is here assigned for this Sabbath institution, because in it God had rested, as the type of a *higher rest*—and men are to labor to enter into that rest, (Heb. 4 : 11.) It will be observed that in this seventh day there is nothing said of "the evening and the morning," as in each of the six days. The reason is that it was not a day—having a day's work, that was spread out through the day, and limited by the evening. But it was a day of resting from the work of the previous days, and not needing any notice of the day's progress and limitation—though it was bounded as the other days were. And as no new day of creation followed this seventh day, it did not need to have its boundary noted like the rest. This daily notice of "the evening and the morning" formed the transition—the connecting link—between one creative day and that which followed. Some understand the omission of this formula here, as meaning that the Divine Sabbath had no close—that it extends forward over all history, and is to absorb it into itself, so as to endure for ever and ever, as the Sabbath of God and of His creatures. (So *Delitsch*, and others. But see Introduction, "*Days of Creation.*" ¶ *Created and made*—lit.—*created to make*, or *to do*. Here both terms used in the narrative of the creation are employed to express the whole work. Some understand these terms as both of them used here to include the original creative work, (out of nothing,) and the after formative work out of the created materials; or, this may be understood as an idiomatic expression, to denote the thoroughness and completeness of the work. This is Calvin's view. The Jewish Fam. Bible reads, "*which God had created in order to make it.*" Sept., "*which God began to make.*" Some Jewish commentators understand it as expressing the continued activity of God, in the subsequent working of the ordinary laws of nature. *Augustine* says, "the seventh day is without an evening, and has no setting, because thou hast sanctified it to an eternal continuance." "There *remaineth*, therefore, a rest (a Sabbath keeping,) to the people of God," (Heb. 4 : 9.) OBSERVE.—The division of time into *weeks* is a memorial of this primitive Sabbath institution. The number *seven* is found in the earliest Bible history as a sacred number; and there is evidence of a

4 ¶ [d] These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

d ch. 1 : 1; Ps. 90 : 1, 2.

seventh day as a sacred day, (see Gen. 4 : 3, 15, 24.) So in the history of the Flood—where four occasions are noted at successive intervals of seven days, all special and sacred—when the raven first, and then the dove three times, was sent out of the ark, (ch. 8 : 6-12.) So the sacred time was noted in Exodus, (16 : 23,) as a reason for gathering a double portion of the manna on the preceding day; and this was on the basis of the primitive institution, as here recorded, and prior to the decalogue at Sinai. So the ancient Persians, and the people of India, and the ancient Germans held a seventh day as sacred. So *Homer*, *Hesiod*, and *Callimachus* call the seventh day "*holy*." *Lucian* records the fact that it was given to school-boys as a holiday. *Eusebius* declares that almost all the philosophers and poets acknowledge the seventh day as *holy*. And *Porphyry* states that the Phœnicians consecrated one day in seven as holy. The Egyptians, Assyrians, Babylonians and Chinese were acquainted with this weekly division of time; the nations of India also, and the people of interior Africa, (see *Oldendorf*,) and the aborigines of America. And no account can be given of its origin but this institution of the Sabbath. No other theory accounts for the sacred character of the seventh day. "Besides the general divisions of time produced by the sun and moon, and which were employed with more or less accuracy by all nations, the weekly division is acknowledged to have been purely Shemitish in its origin. *Humboldt*, in his '*Kosmos*,' admits this. Though there are intimations of this hebdomadal period in other ancient writings, yet it is found in the Bible, as in its native place, where the fact is accompanied by its reason, and both are treated as well known from the beginning." In the event there recorded it has its origin—and as there is nothing astronomical in its character, there could have been no other foundation for it, than that which is here recorded.—(*T. Lewis*, p. 238.)

§ 9. FULLER ACCOUNT OF THE CREATION—VEGETABLE FORMATION. Ch. 2 : 4–6.

As the first chapter serves for a history of the world in general, so this second chapter serves as a foundation for the history of redemption in particular. This passage is the continuation. After the simplest outline of the creative work, Moses has furnished to him here, by the same inspiration, a fuller account of the formation of man, and of his location and relations. This narrative is nearly as long as the whole foregoing; showing plainly that the object is to give the history of the world in reference to man, and the history of man in reference to salvation. This paragraph belongs to the history of the third day's work, as the following belongs to that of the sixth day's work. It matters little whether we regard this verse as an appendix to the preceding chapter, or as a preface to the following chapter, or as belonging partly to the one and partly to the other—the latter clause beginning a new verse, "*In the day*," *etc.* (See vs. 5, notes.)

4. This may be regarded as the opening of a new section, in which Moses, by the Spirit, proceeds to record the history of redemption in particular. It rests upon the first section and presupposes it. Hence the inspired historian repeats, in still another form, the most important declaration that this is the true

history of the creation. In ch. 1 : 1, he had made the simple statement that, in the beginning, God (Elohim,) created the heavens and the earth. Then, after the detailed narrative of the six days' work, he takes care (ch. 2 : 1,) to reassert the most fundamental truth that *thus* the heavens and the earth were brought to a completion, and all that they contain. And now again, he reiterates that *these are the generations*—(lit., *births,*) *geneses*—origins of them. This is the same kind of reiteration which the evangelist John uses, (ch. 1 : 1–3,) (as if to preclude denial,) "The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made." *Calvin* well says, "The design of Moses was deeply to impress upon our minds the origin of the heavens and the earth. For there have always been ungrateful and malignant men, who, either by feigning that the world was eternal, or by obliterating the memory of the creation, would obscure the glory of God. Wherefore it is not a superfluous repetition which inculcates the necessary fact that the world existed only from the time when it was created, since such knowledge directs us to its architect and author." The *Arab* reads, "*This is a history of the production of the heavens and the earth.*" According to the analogy of passages beginning with this clause, we should infer that it belongs to the following paragraph. So it occurs eleven times in this book—and as the phrase, "the generations of Adam," (ch. 5 : 1,) and of Noah, (ch. 6 : 9,) means the descendants of these persons respectively, so "the generations of the heavens and the earth" would refer to the things which sprang from them or their developments. This is the division indicated in the Jewish MSS. But it is only the earth whose history follows. Dr. *McCaul* holds that instead of being a title, or summary of what follows, it is "a recapitulation of what is narrated in the first chapter," as is indicated by the clauses of vs. 4—first, the *creation* of "the heavens and the earth,"—second, the "*making* of the earth and the heavens,"—according to the order of ch. 1. ¶ *When they were created.* Lit.—*In their being created.* ¶ *In the day.* Rather, בְּיוֹם, *when* (*in day*)—used here adverbially. This broad sense of the word "*day*" is a ground with some for contending that it may mean in ch. 1, an indefinite period of time. But in the first chapter the sense is limited by "the evening and the morning," and here it is limited by the narrative immediately preceding, showing that it means not a day of twenty-four hours, but is used with the preposition adverbially, and refers to the *six days,* just specified. ¶ *The Lord God.* Here is first introduced the peculiar name *Jehovah.* It is in connexion with the absolute name of God, used in the former section *Elohim.* Here it is "*Jehovah-Elohim.*" Some have inferred from the use here of this new title of God, which is kept up through this and the following chapter, that Moses gathered his history from previous documents—and that this is a fragment from another source than the preceding. But such a view is arbitrary, and cannot be maintained.—(See *Introduction.*) It is much more natural to suppose that the introduction here of a new title of God, has a meaning appropriate to the new section. And so we find it. The name used in the account of the creative work is the original, absolute name of God, (*Elohim,*) based on the term (*El,*) signifying *strength.* This was, there, the appropriate name. Here the historian proceeds to a new section, in which he lays the foundation of the history of redemption—and accordingly he introduces the name *Jehovah,* which is the redemptive name of God, as God enters into history, and reveals Himself in the new creation. The name *Jehovah*—from the future of the Heb. verb "*to*

5 And every [e] plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had

e ch. 1 : 12; Ps. 104 : 14.

be,"—expresses the idea of God as He should reveal Himself more and more in redemption. *He who shall be—He who is to come—the comer,* (Matt. 11 : 3.) It is not exclusively the name of the Second Person of the Godhead, (see Ps. 110 : 1,) but the name of God in Christ, revealing Himself in history, which is the history of redemption. The two names are here combined—because here is the connecting link between creation and redemption, in which God appears as Creator and new Creator. God dwelling in His own world, (John 1 : 11,) as a Father, and Teacher, and Saviour. That the use of these different names is not arbitary, nor unmeaning, nor owing to different sources of the history, is plainly stated in Exod. 6 : 3, where God declares that He appeared to Abraham, Isaac and Jacob by the name of God Almighty, "*but by my name Jehovah —in my character as Jehovah*—was I not known to them." (See *Heng.* Pent. p. 294.) And this refers to His appearing in the fuller unfolding of His Divine nature to perform what He had promised to the patriarchs. Abraham said, on the Mount, "*Jehovah jireh,*"—*Jehovah will appear* in His full unfolding of Himself, and as fulfilling all that He had promised. So Abraham saw Christ's day, in the sacrifice of Isaac, (John 8 : 56,) looking forward to the New Testament Isaac—the Great Son of Promise, as risen from the dead—the accepted Redeemer.—(See *Introduction.*) As *Elohim* is the more general name of God, and *Jehovah* the more peculiar name, in reference to the work of redemption, we shall see how they alternate, in the early period preceding the complete establishment of the theocracy more than afterwards. For a full discussion of the Divine names see *Heng. Pent.* p. 292. OBSERVE.—(1.) Our translators have only in four instances in the Old Testament used the term JEHOVAH, and there it is given in capitals. In all other instances they have rendered it by the term "*Lord,*" following the *Septuagint* version, (Κυριος.) (2.) In the plural term *Elohim,* seems to be couched the mystery of the *Trinity.* In the term *Jehovah,* the mystery of the *Incarnation.*—(*Delitsch.*) ¶ *The earth and the heavens.* This phraseology calls our attention to the fact that the creative work of the six days was the *making of the earth and the heavens*—a work different from that referred to (ch. 1 : 1.) the *creation of the heavens and the earth.* Here it is the earth and the atmospheric heavens, as an appendage, that are referred to as having been made in the six days' work, and it is the history of our planet, and of what pertains to it, especially the history of man upon it, that follows in the inspired narrative. The phrase is here expressed indefinitely—*earth and heaven*—without the article, because sufficiently defined. So in Ps. 148 : 13, "His glory is above earth and heaven." Some suppose that the reference here is to the formation of the earth as dry land, and of the heaven as firmament, (ch. 1 : 8, 10.) And that the narrative goes back to the period prior to plants on the third day, and that the meaning is, "In the day when God made the earth and the heavens, (ch. 1 : 8, 10,) then there was no plant in the earth."

5. *And every plant of the field, etc.* This verse is made in our version to depend on the preceding. But more literally it begins a sentence, and reads, "*Now no plant of the field was yet in the earth, and no herb of the field yet grew.*" The narrative, in order to introduce us to the planting of Eden, begins back with the third

not [f] caused it to rain upon the earth, and *there was* not a man [g] to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

f Job 38 : 26, 27, 28. g ch. 3 : 23.

day of creation; and while referring to the preternatural origin of the vegetable world, it especially calls attention to the laws of vegetable propagation, with a view to show us the place of man in the garden as a tiller of the ground. *The field* is the open plain—the outside country—as distinguished from the garden enclosure, which was the centre of vegetation. *Plant of the field, and herb of the field* mean here such plants and herbs as spring from propagation: and what is meant is, that though the plants were created full grown and seed-bearing, (ch. 1 : 11, 12,) yet none had, as yet, propagated, nor had any sprung from them. The laws of propagation from the seed, each after its kind, were not yet in operation. And the reasons are given, (1.) There was as yet no rain. (2.) There was, as yet, no cultivator of the soil. This leads the narrator to vs. 6, in which the rain is provided for, and to vs. 7, in which the man is furnished for the work: Adam (from *adamah*—soil,) *man of the soil*. Thus the function of man is brought to view in relation to the garden where he was located. Thus far nothing in the whole vegetable world had resulted from the natural laws of seed, propagation and growth, even of herbage. This was the state of things on the third day. Notice now is taken of the first operation of the laws of rain.

6. *A mist went up from the earth.* This exhalation from the soil had been going on since the waters were separated from the land; and now forming into clouds it becomes condensed, and falls in rain, so as to promote the richest vegetation. On the fourth day the second natural process begins. The swelling buds, and shooting grass, and sprouting seeds, and striking roots, all show the operations of nature to be at work, according to the declared principles of the creation, (ch. 1 : 12,) "the herb seeding seed after its kind," etc. *Benisch*, (Jew. Bib.) has it, "And every plant of the field was not yet in the earth." *Hävernick* understands it to mean, that "the vegetable kingdom had not yet bloomed forth in its complete beauty when man was formed, but it was prepared by the mist that watered the ground," (p. 66.) As in ch. 1 : 12, it was stated that the earth produced the plants, here their perfect formation is mentioned, and this is noted here to show in what circumstances the first man found himself placed. "Now no plant of the field was yet in the earth, and no herb of the field had yet sprung up." *DeSola* understands it that the germ had been created, but its development was left to the ordinary processes of nature. The *Sept.*, *Vulg.*, and *Luther* agree with our version.

¶ *But a mist*—showing how the rain was provided. The Arab, and Jun., and Tremell, read, "*Neither had* a mist arisen from the earth and watered," etc. The copulative sometimes carries with it the sense of the negative going before. If, however, we understand it according to our version, then we take it (with *Musculus, etc.*,) to signify that God preferred to put in operation now, after the creation, this simple means of growth; and that the rain was thus to proceed from the vapors of the earth which ascended under the heat of the sun, then cooling and descending to irrigate the earth.

7 And the LORD God formed man *of* the [h] dust of the ground, and [i] breathed into his [k] nostrils the breath of life; and [l] man became a living soul.

h ch. 3 : 19, 23; Ps. 103 : 14; Eccl. 12 : 7; Isa. 64 : 8; 1 Cor. 15 : 47. i Job 33 : 4; Acts 17 : 25. k ch. 7 : 22; Isa. 2 : 22. l 1 Cor. 15 : 45.

This philosophy of rain is elsewhere given in Job, (36 : 27,) showing throughout the Scriptures, the profoundest knowledge of natural science. The forms of the verbs here used show that an operation is commenced and continued, as cause and effect—the mist ascending as vapor, and coming down, watering, in the form of rain :—not that the mist was instead of rain.

§ 10. FORMATION OF ADAM, DETAILED IN REFERENCE TO HIS MORAL HISTORY. Ch. 2 : 7.

7. Here, as preparatory to the account of man's location in Eden, it is stated that *the Lord God formed the man* (*of*) *the dust of the ground.* It had not been stated in the account of man's creation on the sixth day, that he was formed out of the dust. In ch. 1 : 27 it was the term "*create*" that was used in reference to man as *spirit,* in regard to the Divine image in the soul of man. "So God *created* man *in His own image,*"—and this is repeated there for emphasis, "in *the image of God created* He him." And as it refers not merely to Adam, but to the race as represented in both progenitors, it is added, "*male and female created He them.*" Here, however, in this after statement, the reference is to man's bodily constitution, and location, and vocation, and the term used in the Hebrew is "*formed,*" not "*created.*" Hence it is here stated only of what material man was *formed,* as to his body. There is no contradiction, but the most entire consistency in the two statements. There is no mere repetition, but an addition here in order to the greatest fulness of the record. Here too, it is *the man,* Adam, who is thus particularly noticed. The connexion between man and the ground appears in the Hebrew, "He formed *the man,* (*the* Adam,) (out of) *the dust of* (from) the *ground,*" (*Adamah.*) "Let foolish men now go and boast of the excellency of their nature."—*Calvin.* Science has shown that the elements of the soil on the earth's surface, and the limestone in the earth's bowels, are the very same as enter into the bones, sinews, and flesh of men. So man is said to be formed of the clay, (Job 33 : 6,) of the dust, (Eccles. 3 : 20; 12 : 7.) And death is spoken of as a return to the dust, (Job 10 : 9; 34 : 15; Ps. 146 : 4.) So the New Testament speaks of Adam, "the first man is of the earth, earthy," (1 Cor. 15 : 47.) There was a meaning in this humble origin of man's body—that it was to return to the dust. Yet how "fearfully and wonderfully is man made," (Ps. 139 : 14.) ¶ *And breathed into his nostrils, etc.* Besides the mere physical nature of man which he has in common with the lower animals, there is noted here this distinguishing characteristic—the inbreathing of the breath of the Almighty, which is not mentioned as belonging to any other of the animal creation. ¶ *Breath of life*—lit., *breath of lives,* נִשְׁמַת חַיִּים, *nishmath hayim,* is peculiar to this passage, and is never applied directly to brutes. This term *nishmath*—breath—is not the same as *ruah*—spirit. *Auberlen* calls it the ruah—spirit in its *activity.* In ch. 6 : 17 and 7 : 15 the *ruah hayyim* is used of beasts; and in ch. 7 : 22 the united expression *nishmath ruah hayyim* is used, and is made so large as to cover both beasts and men. But this may be only as we use the superior term to include the inferior.

OBSERVE.—(1.) It is not the earth which brings forth man's body by God's creative word—but he lays His hand to the work and fashions him. (2.) This is done not out of the earthy lump, or mass, but out of the *fine dust* of the earth. (3.) God immediately, along with his body, imparts the living principle, (not first the body and then the life, or soul,) and so the man becomes a living personality corresponding to the Personality of God. (4.) As the spiritual nature of man is denoted by this inbreathing of God, so the name *Adam*, given by God to the man, (ch. 5 : 2,) is from the earthy element — *adamah* — ground — *man of the soil.* (See ch. 5 : 2, notes.)

Some understand the plural form here as expressing the different living principles which belong to man —as 1. Natural life, by which the body exists. 2. Vegetative life, by which it grows. 3. Spiritual life, which consists in the Divine grace imparted. Some make it the plural of eminence, or, as an abstract noun, it may be simply equivalent to the singular form—though it seems to be used with a special force. See ch. 3 : 22, 24; see, also, ch. 2 : 9; 3 : 14, 17; 6 : 17; 7 : 15. As it is by breathing that man lives naturally, and shows himself alive, so the living breath is here referred to as imparted directly by God. This second act of God in the case of man, is that which gives him his crowning distinction above all other animals. See Acts 17 : 28, 29, "We are the offspring of God." Job 32 : 8; 33 : 4. ¶ *And man became a living soul,* (נֶפֶשׁ חַיָּה,) literally, "*living creature,*" and so it is commonly rendered, ch. 1 : 21, 24; ch. 9 : 10, 12, 15, 16. The term נֶפֶשׁ means simply *life,* or *person,* and the whole phrase means *animated creature.* But this phrase is also applied to the inferior animals. And so man is called an animal, but he is *more. Calvin* understands the phrase here of the mere vital breath. *Kurtz,* and others, take it to include the higher nature—the Divine life. In 1 Cor. 15 : 45 it is expressed by ψυχὴ ζῶσα, "*a living soul.*" "The first Adam was made *a living soul*; the last Adam was made a quickening (life-giving) spirit." In Eccles. 3 : 21, the spirit of man, (it is said,) goeth upward, and the spirit of the beast goeth downward. See, also, Eccles. 12 : 7. Man's essential superiority to the animal tribes is plainly signified, ch. 1 : 26, 27, as being created in the image of God, and with a capability, and a commission to have dominion over the lower animal tribes, and over all the earth. And this special act of God in imparting to man the living principle which characterizes him, shows plainly as language can do, that he is not of the same species as "the brutes that perish." The Divine life seems to be included in this phraseology just as Jesus is said to have given the Holy Ghost to His disciples in this manner, "He breathed on them and said, Receive ye the Holy Ghost." This moral image—the likeness of God—was certainly imparted to the man, and Adam so lived the Divine life until his temptation and fall. This breath of life was something not formed, (as the body,) but imparted—derived from God: part of His life—His very breath.

§ 11. ADAM'S LOCATION IN THE GARDEN OF EDEN. Ch 2 : 8–17.

The narrative in this chapter, including that of the creation of woman, would seem to belong to the third and sixth days' work, and is here given as supplementary. We are now further informed that the man was placed in a position for exercising his active powers in the sphere appointed by God. A spot, every way fitted for him by his Maker, was assigned to him—in which he had work to do, repaying his active attention. In the culture of the garden he was, also, to cultivate his own energies, and develop the re-

8 ¶ And the LORD God planted [m] a garden [n] eastward in [o] Eden; and there [p] he put the man whom he had formed.

9 And out of the ground made the LORD God to grow [q] every tree that is pleasant to the sight, and good for food; [r] the tree of life also in the midst of the garden, [s] and the tree of knowledge of good and evil.

m ch. 13 : 10; Isa. 51 : 3; Ez. 28 : 13; Joel 2 : 3. n ch. 3 : 24. o ch. 4 : 16; 2 Kings 19 : 12; Ez. 27 : 23. p vs. 15. q Ezek. 31 : 8. r ch. 3 : 22; Prov. 3 : 18; 11 : 30; Rev. 2 : 7; 22 : 2, 14. s vs. 17.

sources of his physical, mental, and moral being. The garden was also a type of the Paradise above.

8. *And Jehovah God planted a garden*, (enclosure.) The term here used is translated by the Greek *Paradise*. So, also, by the *Syr. Vulg.* and *Samar. Vers.* This word "*Paradise*" belongs to the Semitish languages, and has been transferred to our own. (Sanscrit—*paradeça, a region of beauty;* Arm.—*pardes, a park.*) It seems to be implied here that the spot was purposely made to be of superior beauty—quite beyond any other portion of the earth. Xenophon says that the beautiful gardens of the Persian kings were called *Paradises*. The term is used in the New Testament as a name for heaven, 2 Cor. 12 : 4; Luke 23 : 43. The location of this garden is said to have been *eastward*, lit., *from before*, or, *from the east*—that is, (east of Palestine.) Some understand it the east part of Eden. The site is more particularly described as *in Eden*. This word means *pleasure, delight*; Greek ἡδονη, *pleasure*. The Oriental names are commonly significant. The Vulg. reads *paradise of delight*. It would seem that *Eden* was an extensive region in the high table-land of Armenia, and Paradise may have been at the eastern part of it. It is chiefly to be identified by the rivers that are named, (vs. 10.) This was most likely the name which the region had in the time of Moses. Whether it was given to it by our first parents, or by God Himself, we cannot tell. The term *gan*, ("*garden,*") or guarded place—is used in distinction from the open field—(*sadheh.*) Nod lay to the east of Eden, ch. 4 : 16.

9. It is here declared that *out of the ground Jehovah God caused to sprout forth every tree pleasant for sight, and good for food.* We are not to understand that this was a garden planted after the creation—but this part of the third day's creation is now more particularly described, because here the man is located for his trial. There was no lack of delights. The most exuberant provision was made for man's enjoyment, in the richest varieties of fruit. This is stated here to show how unreasonable was the violation of that law of God, which reserved only one tree of all, that was not to be eaten by man. "Shameful ingratitude of the creature that he could not rest in a state so happy and desirable. Abundant supply of food, besides sweetness for the palate and beauty for the eyes." In all this he had the fullest evidence of the paternal bounty under which he lived. The Paradise lost is to be regained. See Isa. 51 : 3, "He will make her wilderness like Eden, and her desert like the garden of the Lord." ¶ *The tree of life also.* In the midst of these various and delicious fruits there was *the tree of life, (lives.)* The plural of eminence this may be, or, simply an abstract for the singular. This was the tree having such a quality and meaning as to be a memorial of the life bestowed by God, (perhaps, also, a means of preserving it,) and the sign and seal of immortal life promised

to obedience. The name itself means more than *a living tree*—"as the water of life,"—"the bread of life." And it was doubtless a symbol and pledge of the blessed life which should continue to be enjoyed perpetually by our first parents so long as they continued in their obedience. It was, therefore, to be partaken as a sacrament—and was, doubtless, often so eaten during the state of innocence. Some think it was partaken *weekly* on the Sabbath in Eden. *Augustine* says, "In the other trees there was nourishment. In this there was also a sacrament." In this light, also, it pointed forward to Him "in whom is life, and the life is the light of men," John 1 : 4, —in whom alone the tree of life and the tree of knowledge may both be found, with all their blessed fruits. See Prov. 3 : 18. He is "the way, and the truth, and the life," John 14 : 6,—"the resurrection and the life," John 11 : 25. In the Revelation, John sees the tree of life that had been lost by the fall. It is "in the midst of the street of the city, and on either side of the river"—public property, and accessible to all the blest inhabitants, Rev. 22 : 2, 14. See Ezek. 47 : 12; see, also, ch. 3 : 22, and compare John 6 : 51. This tree of life was in contrast with the tree of the knowledge of good and evil, the eating of which was death. Or it may be understood that as every covenant has two parts, a promise and a requirement, so there may be two corresponding sacraments—the one a sign and seal of the thing promised—the other, chiefly a sign and seal of the thing required. The tree of life, on the one part, would thus set forth and seal the promised life—the tree of knowledge would set forth and seal on the other part, the required obedience, as thus tested in the simple prohibition.—See *Candlish on Genesis.* It has frequently been asserted that the Pentateuch does not allude to the doctrine of immortality. But surely, it treats it in its highest, innermost bearings here in the opening chapters of Genesis.

Observe.—Though the phrase "*in the midst*" may mean merely that it was inside, yet it would seem to mean more, and as in Rev. 22 : 2, to signify that it was most conspicuous and accessible. Some understand that there were many trees of this class scattered through the garden. But as we find the pronoun in the singular, it is to be inferred that there was only a single specimen of each tree. See vs. 17, and ch. 3 : 3. ¶ *The tree of knowledge of good and evil* was so called not merely as a test for proving man, and showing whether he would choose the good or the evil—nor, merely because by eating it he would come to know both good and evil, and the evil so that he would know the good in the new light of contrast with the evil. Both these were involved. But it was set also as a symbol of the Divine knowledge to which man should not aspire, but to which he should submit his own judgment and knowledge. The positive prohibition was to be a standing discipline of the human reason, and a standing symbol of the limitation of religious thought. Man was to have life, not by following out his own opinions and counsels, but by faith and the unqualified submission of his intellect and will to God. No reason is here given for this, except in the name of the tree, and the nature of the penalty. God would not have him know *evil.* Sin was already an invader of His universe in the fallen angels. Evil was, therefore, a reality. Man was interdicted from that kind of knowledge which is evil, or, which includes evil—because of itself in its own nature, it leads him to death. Thus this is, therefore, not a mere arbitrary appointment. It has grounds in the evident nature of things. Nor was the penalty denounced against the transgression arbitrary. The disobedience was itself necessarily *death.* The curse could not have been less than it was.

10 And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads.

The act itself was a disruption of the tie which bound man to his Maker, and by which alone he could live, (see notes, vs. 16.) The knowledge of evil, sadly enough, lay in the partaking of that tree. Man already had the knowledge of good, and a moral sense of the eternal distinction between right and wrong. But good and evil, in all their mutual bearings, he could not presume to know by contact and experience as he aspired and claimed to know them under the promise of Satan. We hear no more of this tree. It served its purpose in the garden. We hear of the tree of life. The act of partaking was an encroachment upon the Divine prerogative. This tree was set to be to man the occasion of the highest Divine knowledge, in the training of his thoughts to subjection, and in the contemplation of God's prerogatives of knowledge. The highest reason accords to God this claim—and renders the profoundest submission of the human mind and will to God—to His plan of Providence and grace. So the renewed man cries out, "O the depth of the riches, both of the wisdom and knowledge of God." Christ crucified is the wisdom of God, and the power of God, unto salvation. Grace and truth came by Jesus Christ. Man was prohibited from laying hold of this fruit that was held to be under the Divine prerogative. And it is just at this point that Satan has always plied his most artful and powerful temptation. And just here, in taking what is forbidden—and in refusing all subjection and limitation of religious thought, man has always fallen under the curse. "Professing themselves to be wise they became fools." This is the spirit of our fallen race, that in every age, keeps man out of Paradise. And this is the mark of Anti-Christ "sitting in the temple of God, showing (exhibiting) himself that he is God," (2 Thess. 2 : 4.) Hence, also, cherubim—the angels of knowledge—are set with the "flaming sword to keep (guard) the way of the tree of life," (ch. 3 : 24.) This tree was also, as *Luther* says, a sign for man's worship and reverent obedience of God, and so it would represent the homage due to God's word, as the revelation of God's truth—of His mind and will to men.

10. *And a river issued out of Eden —was issuing.* The verb here used refers to the issuing out of the ground; and the meaning is, that an abundant supply of water was furnished in the wide district of Eden—*to water the garden,* and so generally diffused as to serve the purpose of irrigation, and to make it a well watered region. ¶ *And from thence it was parted.* This ample supply of water from numerous springs—in numerous brooks and streams—so arranged as to furnish the best irrigation, and leave no part of the garden dry—*was parted, or parted itself from thence*—that is, outside of the garden, it was divided into distinct rivers, and *became four heads,* or principal streams. This is the sense of the term *heads.* Onkelos—"*head-streams.*" Sam. Vers.—"*heads of rivers.*" So *Luther, Rosenmüller,* etc. The reading here given avoids the many difficulties of the many other renderings that have been suggested. *Bush* makes "*from thence,*" to refer to that *time* —"*from that period*" geographical distinctions arose, and the rivers were assigned to particular districts embraced in the original whole. But this is not the sense of the terms.

11. *The name of the first* (river) *is Pison,* (see vs. 13.) Some have found the four rivers rising within

11 The name of the first *is* Pison: that *is* it which compasseth
[u] the whole land of Havilah, where *there is* gold;

[u] ch. 25: 18.

the circuit of a few miles—in the high lands of Armenia, and besides the Euphrates and Tigris, which are confessedly two of them, they make the *Pison* to be the *Phasis*, or *Halys*, flowing northwesterly into the Black Sea. This river rises in the Moschus mountains, and flows along by Colchis, (Havilah,) (Chabala,) the ancient gold-land, where was the golden fleece of the Argonautic expedition. The remaining river would then be the *Araxes*—which means the same as *Gihon*, i. e., "*bursting forth*, and which retains its name among the Persians—גִּיחוֹן, (*giah*,) being equivalent to *ραττω—to break forth*. It rises, also, in the high table-lands of Armenia, and falls into the Caspian Sea. This theory is objected to by those who understand *the river*, (vs. 10,) to denote a single stream. But this, we have shown, is not the more probable sense. The other principal theory is that the two unknown rivers are the *Indus*, (*Pison*,) and the *Nile*, (*Gihon*.) And the latter has been inferred from the mention of *Ethiopia*, (or Cush.) But *Cush* is a name which applies to other regions, (as *Arabia*.) And "*Gihon*" is a name never applied to the Nile in the Old Testament. And the Nile does not *compass* Ethiopia. Besides it seems highly improbable that this region of Eden should have extended over so large a space on two continents. It has been suggested that the Cushites may have moved southward—as the Norwegians brought with them their Normandy, and the Greeks their Hellas into Italy, (see vs. 13, note.) The fathers and *Josephus* have made the *Pison* to be the *Ganges*, and *Havilah* to be *India*. *Calvin* understands the description here given by Moses to refer to the Tigris and Euphrates alone, which unite in the region of Eden, parting into two channels to the north toward their source, and into two, again, at the south, toward the Persian Gulf, where they empty. The river is further described as *that which compasseth*—not in the sense of surrounding, but of *winding along the whole land of* (*the*) *Havilah*. This land has it sname from the first great possessor of it. Havilah was the son of Cush, whose land is spoken of in vs. 13, as "Ethiopia," (literally, the whole *land of Cush*.) See Gen. 10: 7; 25: 18. If Havilah be the ancient Colchis, at the eastern border of the Black Sea, according to the above description, then, also, the land of Cush would be the country of the Cosseans, near Media and the Caspian. The people called *Chevalissi*, who lived between the Caspian and the Volga, retained the ancient name of Chavilah. And after them the Caspian Sea is still called *Chwalinskoye Mose*. (*G. F. Müller, Raumer's Palest.*) They who adopt the view that the region extended into India, hold that this Havilah was the son of Joktan, of the race of Shem, whose territory was east of Persia, the country watered by the Indus, called by moderns *Cabul*, which corresponds with the name *Havilah*, in the Oriental pronunciation. See Gen. 10: 29. But against this is the description of the products of the land which do not answer to this locality. And the article here before *Havilah* (the Havilah,) distinguishes it from the later Havilah.—(See *Keil*, and *Del*, and *Rosenmüller*. We should think it much more probable that the Gihon was the Araxes than the Nile. And the chief question is between the *Phasis*, or *Halys*, and the Indus, as to whether of these two is the Pison. We suppose that all of the rivers had their rise within the garden

12 And the gold of that land *is* good: [w] there *is* bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon the same *is* it that compasseth the whole land of Ethiopia.

14 And the name of the third river *is* [x] Hiddekel: that *is* it

w Numb. 11 : 7. x Dan. 10 : 4.

and *from thence* flowed in diverging courses, and became four heads, or principal streams. Further geographical researches will doubtless throw increased light on this locality —and for the present, we can afford to leave two of the rivers in some doubt. There are those who contend that geological changes, comparatively recent, have altered the courses of the rivers so as to forbid their being identified. It is believed that the junction of the Tigris and Euphrates is of recent date. So *Lyell*, and others.

12. *The gold of that land is good*—(*fine*, 2 Chron. 3 : 5, same word.) ¶ *There is bdellium.* Heb., *bdollah.* Some understand this of an aromatic gum oozing from the tree growing in Arabia and the Indies—a kind of *mastic*, like gum-Arabic, such as is yet used in Oriental cities as an article of food—and which some take to have been the manna of the wilderness, though without any ground. It is more commonly held to be a *pearl*, having the color of the manna, which was white, Exod. 16 : 14, 31. So the *Ar., Saad., Gr., Ven., Talm.* The *Sept.* render it here "*carbuncle.*" The mention of the *onyx stone* along with it would not prove it to be a precious stone; for aromatics are named with gems and gold; as in 1 Kings 10 : 2, 10,—*Tuch.* It must have been familiarly known among the Hebrews, Num. 11 : 7. ¶ *The onyx stone.* This is by many rendered "*beryl.*" *Sept., Onk., Ps. Jon., etc.* Others, *sardonyx. Aqu., Theod., Symm., Vulg.—Muhammed Ben Mansur*, in a work on the precious stones of the Caucasus, names three kinds of *onyx.—Mines de l'Orient*, vi. 136. This was one of the gems on the breast-plate of the high priest, Exod. 28 : 9, 10.

13. *Gihon.* This term means a *bursting forth*, as from a fountain. *Gesenius* remarks that "the Arabs use their cognate term of large rivers, as the Ganges and Araxes." Though he holds this river to be the Nile, and though this was held by early writers, we think the term *Cush*, (which is the objection to the Araxes,) may be understood of all the south Asiatic country of Ham's descendants, west of the Persian Gulf—as well as in Arabia. Of the Hamites, Nimrod was the first king of Shinar, (Babylon and Mesopotamia.) *Michael Chamish*, in his "History of Armenia," informs us that "the *Arast*, or *Araxes*, was formerly called *Gihon*," (vol. i., p. 12.) ¶ *The whole land of Ethiopia*, (lit., *Cush.*) The first descendants of Cush spread over the borders of the Persian Gulf, in that region which still bears the name of *Chuzestan*, whence they spread over India and the western part of Arabia. Our translators, following the Sept., have commonly rendered the Heb. term *Cush* by *Ethiopia*, and hence confusion arises—as this is understood of the African region of that name. As the Cushites spread toward the borders of Egypt, that whole region from the Ganges became the land of Cush—which the Hindoo geography calls the *Cusha Dweepa* interior. By a further dispersion they afterwards passed over into Africa, which, in its turn, became the land of Cush, or Ethiopia. (See *Watson's Tracts.*)

14. *Hiddekel.* (*Onk., Syr., Ar.,*

which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and [y] put him into the garden of Eden, to dress it, and to keep it.

[y] vs. 8.

and *Pers.* read "*Diglath.*") (*Sept., Vulg.* and *Copt.* read "*Tigris.*") *Cuneiform* reads *Tigra. Viscount Pollington* found the Hebrew name still in use, (*Royal Geog. Jour.* vol. x., part iii., p. 449.) The flow of the river is exceedingly rapid. "The mean velocity of the Nile at Cairo is 1 foot 11 inches—of the Danube, at Pesth, 2.33 ft.—of the Euphrates, at Hit, 4.46 ft., while that of the Tigris at Bagdad is 7.33 ft." So the name is a compound term, meaning *velocity* and *lightness. Pliny* says the river was so called from its celerity. The Hebrew name is traced through various changes from Hiddekel to Tigris. ¶ *That (is) it which goeth toward the east of Assyria. Hengstenberg* suggests that the territory to the westward of the Tigris was then so considerable that what lay to the eastward was not taken into account. (So *Gesenius.*) ¶ *Euphrates.* Heb., *Phrath*—a name which it still bears in the East. The Cuneiform inscriptions have it "*Ufratuwa,*" (see *Rawlinson,* p. 5.) Our "*Euphrates*" is derived from the old Persian through the Greek. It was so commonly known as not to need further description. It is called in some passages "*the river,*" and "*the great river,*" Deut. 1 : 7; Ps. 72 : 8. The old Paradise must have been in the region of these two rivers, which are plainly identified. How large was the district it is impossible now to decide.

15. This description of the garden being now finished the sacred writer continues the narrative of man, whose formation was particularly described in vs. 7. He proceeds now to relate his location in this garden, and his trial by means of the two trees, (or classes of trees.) ¶ *The Lord God took the man and put him into the garden.* (Lit., *took the man and set him down in the garden—caused him to rest.*) This was the Divine arrangement. God assigned to the man the charge of the garden; and thus appointed to him a life of activity, and of pleasant engagedness. It was a most agreeable occupation, because it was *the garden of Eden,* and before any curse had been visited upon the ground. It was no toil by the sweat of the brow. His work in the garden was *to dress it.* Sept. and Vulg., *to work it*—to bestow labor upon it—*to till it*—(vs. 5; ch. 3 : 23; 4 : 2,) *and to keep it.* It was the garden of the Lord that was put in charge of man to *cultivate* and *to take care of.* This was to be his activity, and responsibility, and recreation. Occupation was a necessity of his nature—both physical, and mental, and spiritual. He was not left in Paradise to indolence, but he was blessed with employment, by which his frame might be pleasantly exercised, and his mind engaged, and his soul expanded. Labor, in itself, is not a curse, but a blessing. Thus man was held accountable to God—as to his Father, and in the garden, as in a temple, he was to worship God—offering the sacrifices of praise, and doing the daily work allotted to him, (ch. 13 : 10.) He was to *keep* the garden with a jealous care, by industry and fidelity, from intrusion and depredation, as of the serpent, and from his own transgression, whereby he might lose it.

16. Here, though in Paradise, man was to acknowledge his subjection to the Divine knowledge and will. There must be government, even in heaven. The first lesson to be

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 [z] But of the tree of the knowledge of good and evil, [a] thou shalt not eat of it: for in the day that thou eatest thereof [b] thou shalt surely die.

z vs. 9. a ch. 3 : 1, 3, 11, 17. b ch. 3 : 3, 19; Rom. 6 : 23; 1 Cor. 15 : 56; Jam. 1 : 15; 1 John 5 : 16.

learned is that of submission and obedience to God's command. Man is thus endowed with all delights, not for the purpose of serving himself alone, but to serve the Father of all good. ¶ *Commanded—saying.* The command is full of privilege. "*Of every tree of the garden eating thou shalt eat,*" i. e., *thou shalt surely eat, thou art freely privileged to eat.* This is in the spirit of the gospel command, "*Take the water of life freely,*" (Rev. 22 : 17.) So all God's commands are gracious. Be filled. Be saved.

17. *But.* Along with the gracious command there was a prohibition. This was to be the test. While the sovereignty is gracious, the grace is also sovereign. It is "the throne of grace." Herein man was called upon to submit his opinion and will to that of God, his Father. This test was appointed in the direction of man's highest interest. It was only by denying to himself the prerogative of God—only by submitting to God's mind and will as disclosed for his guidance that he could have free access to the tree of life. ¶ *Of the tree of the knowledge, etc.* This is not a trivial and unmeaning test—nor purely arbitrary. We see the vital principle involved here. Man was created in the Divine image as to knowledge. God would sufficiently reveal Himself to them, in the garden, and life was freely granted them, without any partaking of the forbidden tree. But when man aims to invade the Divine prerogative, and to be as God, knowing good and evil, then he loses life itself, and becomes dead by such separation from his Maker. To deny the need of a revelation from God—to deny that God's revelation is sufficient—to deny the proper limit of religious knowledge—all these daring positions of the creature are a rebellion against God, and lead to the death of the soul. The gospel only more fully expresses this sentiment, when it says, "In Him was life, and the life was the light of men," John 1 : 14. Besides, here was only the interdict of such knowledge as was connected with evil, and such as led to death. The restriction, therefore, was only in love, and for man's highest good. This tree was chosen, not merely as a symbol, but, perhaps, also as the favorite tree of the serpent. So that thus it was in God's plan to forbid all such commerce with that animal who was chosen as the agent of the tempter. It was thus we may suppose, that the woman "*saw that the tree was good for food,*"—as she saw the serpent feasting upon it, and thus tempting her by example, as well as by words. In the Apocalypse John sees the tree of life as bearing twelve manner of fruits—rather, *twelve crops* of fruit —yielding its fruit every month, (Rev. 22 : 2.) *Note.*—Though this prohibition is addressed to the man alone, it, of course, included the woman also, who was part of himself. ¶ *For in the day.* Lit., *in day—when,* (vs. 4.) The fatal consequence of disobedience is here stated. This tree was a tree of death, as the other was a tree of life. Life could be enjoyed and kept only by abstinence from this tree. Man could have that knowledge which is life, only by abstaining from this tree of knowledge. How significant! The

18 ¶ And the LORD God said, *It is* not good that the man should be alone; [c] I will make him an help meet for him.

c ch. 3 : 12; 1 Cor. 11 : 9; 1 Tim. 2 : 13.

gospel is foolishness to worldly wisdom. We are called, in a sense, to become fools that we may be wise, 1 Cor. 3 : 18. ¶ *Thou shalt surely die.* Heb., *Dying thou shalt die,* or, thou shalt utterly die. Sept., *Ye shall die the death*—not that on the very day of eating, all the death should be fully experienced. But the curse should be visited at once in all its essentials. This penalty was not arbitrary, but necessary. It could not be less, because it was separation from God. The death was (1st.) *spiritual* death, as the separation of man from God. This separation introduced (2d.) *bodily* death, with all physical evils—for apart from God the connexion of soul and body could not be maintained. And this separation from God, must be (3rd.) *eternal,* in the nature of the case, and apart from any provision for reconciliation. "The wages of sin is death—but the gift of God is eternal life through Jesus Christ our Lord," Rom. 5 : 12, 17; 6 : 23; Eph. 2 : 3. On the very day of man's eating he became dead in trespasses and sins, (Eph. 2 : 1,) he became heir to bodily death with all diseases and woes of the flesh; and he was under condemnation for all the term of his immortal existence. "The definition of the death here must be sought from its opposite, viz., the kind of life from which man fell."—*Calvin.* (As to death before the fall see *Introduction,* p. 52.)

OBSERVE.—The curse here denounced against the transgressor is plainly *death,* most certain and severe. It is argued by some that the death means only natural death, and that this is annihilation. But (1.) this would have required that the first pair be annihilated, and in them the race. And if it could be thought by any to mean ultimate annihilation, this would not at all answer to such terms as "everlasting punishment,"—for where one is annihilated there is nothing left of him to be punished. He is *blotted out* of being. (2.) The contrast of the life which belongs to the good—not natural life, (which, as in the case of Cain may be a curse, but) moral, spiritual, and eternal life—shows the meaning of the death here denounced.

§ 12. SUPPLEMENTARY NARRATIVE —THE FORMATION OF WOMAN— INSTITUTION OF MARRIAGE. Ch. 2 : 18–25.

18. While thus we have seen the man located in the garden of Eden for the development of his physical and mental energies, and for the trial also of his obedience, we have now the narrative of his further advancement by being placed in social relations, and by having his dominion over the animal tribes put in active exercise. He is, on his natal day, furnished with a companion—as head of the race—and he is to feel his dignity as exalted over the inferior creation, while he is to use his speech in giving to the animals their names. ¶ *It is not good.* Lit., *Not good the being of the man in his separation,* or solitariness. This was only a step in the development of God's plan for mankind. It was not good in view of the Divine purpose—nor in view of man's social constitution—nor in view of his highest happiness and usefulness in life. Eden, with all its delights, was incomplete to him without this companion of his enjoyments, who should enhance his delights, partner of his pleasures, in whose lively sympathy they should seem to be doubled. ¶ *I will make.* In the creation of the man, (ch. 1 : 26,) the language was, "*let us make,*" here it is, "*I will make.*" If the former

19 [e] And out of the ground the LORD God formed every beast of the field, and every fowl of the air, and [f] brought *them* unto Adam to see what he would call them; and whatsoever Adam called every living creature, that *was* the name thereof.

e ch. 1 : 20, 24. f Ps. 8 : 6. See ch. 6 : 20.

referred to a plurality of persons in the God-head, this would express the essential unity of God. ¶ *An help meet for him.* Lit., *an help as before him*—or, as over against him—an helper corresponding to him—his counterpart. Vulg., *an assistant, like to him.* Our version expresses it well—*an help, meet,* (fit, suitable,) *for him.* It was to be a fit companion, endowed with a nature like his own, "*a second self.*" In Hebrew usage all things which are "*before us,*" *in the sight of* which we delight, are objects of our care, and affection, Isa. 49 : 16.

19. Here, before narrating God's actual provision for man's social want, the historian tells us of a preliminary fact. His wisdom and knowledge were to be further developed, as, also, his relation to the animal tribes. ¶ *Out of the ground.* In ch. 1 : 24 the history of their creation is, "Let the *earth* bring forth," etc. Here the term used is "*adamah,*" "*ground.*" The inferior tribes, both beast and fowl, having been thus *formed, the Lord God brought them,* (lit.,) *caused them to come—unto Adam.* How this was done we need not inquire. He who made them, could make them to come to him who was set over them as their lord. The objection that animals, of all kinds, could not have been gathered into one district from all climes, is groundless. 1st. Because we are by no means certain that the same varieties of climate existed before the flood as since. 2nd. That it is not necessary to suppose that all the animals created at the time, were brought there—only the representatives of all classes, as in the ark. 3d. This was doubtless done at once after their creation, and while as yet they were only in pairs, and had not multiplied and scattered any more than the human family. God caused them to come to Adam—to pass in review before him. It is here declared that God's object in this was—to see what he (Adam,) *would call them,* (lit., *it,*) each of them, that is, to give him opportunity to name them—not, of course, to wait on him for information. (1.) The man was thus to be made conscious of his lordship over the animal tribes. (2.) In token of his relations to them, respectively, he was to give them their respective names. (3.) His knowledge of animal nature, (in which he had been created,) is at once to be developed, under the special teaching of God. (4.) His organs of speech are to be put in exercise. (5.) His knowledge of language (Divinely imparted,) is to be developed in the use of terms for naming the several classes—under the Divine instruction and guidance. (6.) It would seem, from the connexion, that the man was to be made sensible of his social need as he should see the animals passing before him in pairs. ¶ *And whatsoever.* The man was created in knowledge, after the Divine image, and thus was endowed with powers of perception and discrimination, by which he could know the habits, characters, and uses of the several species, both of animals and of fowls, yet not without Divine teaching in the matter, and in the use of terms. The names which he gave them were appointed to be their names by which they should be known—and they were, doubtless, significant—as was the name of *Eve,* (vs. 23,) ch. 3 : 20. Language itself could not so early have been a human invention, but a

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a [g] deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:

g ch. 15 : 12; 1 Sam. 26 : 12.

Divine gift. *Bishop Magee* infers from this passage, the Divine origin of language. "For," he says, "in what sense can we understand the naming of every beast of the field, etc., brought before Adam for this purpose by God, but in that of His instructing Adam in the manner whereby they were, in future, to be distinguished? To suppose it otherwise, and to imagine that Adam, at the first, was able to impose names on the several tribes of animals, is either to suppose that he must, from the first, have been able to distinguish them by their characteristic marks and leading properties, and to have distinct notions of them annexed to their several appellations —or that he applied sounds at random, as names of the animals, without the intervention of such notions."—*Magee on the Atonement*, p. 290.

20. *And Adam gave names, etc.* It is here added, "*to all cattle.*" ¶ *But for Adam, etc.* The intimation is that he who here, by the help of God, had such a knowledge of all the animal tribes as to assign to them their proper names, became sensible of his need—that for him alone, the lord of this lower creation, *there was not found an help meet for him*—as there was found for all the other species. He felt his relation as lord over these animal tribes—male and female—but he felt his want of one to whom he should stand in the relation of companion, partner, bosom friend, of one who should be an *help—fit, meet, suitable for him*—endowed with a nature so akin to his own, a counterpart. Lit., *as before him.* Sept., *a help like to him.* So Vulg.—Germ., *die um ihn wäre.* Thus Adam was first led to see his need, in order that he might with greater gratitude receive her who was to be provided for him. God had already planned to furnish man with such a match, or counterpart, (see verse 18,) and so He introduces the companion.

21. This formation of the woman would seem to have belonged to the sixth day's work—and what was stated only in the general in ch. 1, is here stated more in detail, "*male and female created He them,*" ch. 1 : 27. The manner of the woman's creation is now set forth. God was pleased to form her out of man, even as it pleased Him to form man out the dust of the ground. This was not because He needed any materials; but simply because He chose to express, by this means, an important truth, that the twain are one flesh, (vs. 24,) and that as the woman was in, and of, the man, so the race was in and of the first pair. The natural headship of the race in Adam is the basis of the federal headship. The first man is not only an individual, but holds in himself, "in his loins," the entire race, and so he is appointed to act for them in the covenant of works. ¶ *Deep sleep.* The Sept. reads, *an ecstasy.* Aquila and Symm., *a lethargy.* Kimchi, *strong sleep.* The same term is used of the "deep sleep" which fell upon Abram, (Gen. 15 : 12,) when God was about to make a covenant with him as father of the faithful, and give him the promise of an innumerable covenant seed. So here in giving to our first father a partner, who was to be the mother of

22 And the rib, which the LORD God had taken from man, made he a woman, and [h] brought her unto the man.

h Prov. 18 : 22; Heb. 13 : 4.

the race, God pleases to put him into a state of "*deep sleep*," and it may be that there was also a prophetic vision passed before him, of the whole transaction, and of the partner whom he was to receive. He plainly understood her origin, (vs. 23.) *Milton* thus expresses it:

"Mine eyes He closed, but open left the cell
Of fancy, my internal sight," etc.

¶ *One of his ribs.* God could, as easily have created the woman out of nothing. His work was, however, to be full of meaning. As Adam, himself, was a type of the Second Adam, so the woman here given to him in sacred matrimony was a type of the church, taken from the side of Christ, that was pierced for the formation of the church, and *one* with Him as a bride of the Lamb, (Rev. 21 : 2; Eph. 5 : 28-32.) Only they who do not see the fulness of meaning in God's word and work, will scoff at it, as if it had no meaning, or pervert it into allegory, when it is not that they know more than Christians, as they vainly claim, but that they know less. Herein they claim to be as Gods—knowing good and evil; and under the power of the tempter, they pluck the fruit from the forbidden tree. But what they reap is death as the fruit of their sin. ¶ *Closed up the flesh.* Of course there is no greater difficulty in this account than in any of the preceding narratives. It is all miraculous, and all as it pleased God. It is vain to speculate upon the physical organization of our first father, which allowed of this loss of part of his frame. God closed up the vacancy, supplying its place with flesh. Because God's works here have such a fulness of meaning, skeptics resolve these narratives into mere *myths*. Because they are full of collateral teachings, they take them as only the outward dress by which such teachings are given. But there is every evidence of historical truth here—and in addition to this we have a fulness of spiritual truth. (1.) *Myths* are commonly diffuse tales. These are compact records. (2.) If this be not the history of man's origin, we have none. And no such natural and reasonable one can be substituted. (3.) If this be myth, then all history can be shown to be myth, on the same principle of interpretation.—(See *Introduction.*)

"She was not made out of his head, to surpass him, nor from his feet to be trampled on, but from his side, to be equal to him, and near his heart, to be dear to him."

¶ *Made He a woman.* Lit., *And Jehovah God built the rib which He had taken from the man to* (or for) *a woman.* It is thus represented as if God built upon the rib, or out of it, the female form, and the language is taken by some to refer to the superior symmetry and beauty of woman. But it simply shows us that it was not by any inherent power in the man to form a woman out of himself, but by God's creative power, "Male and female created He them." This done Jehovah God *brought her—caused her to come—unto the man.* As in vs. 19, it is said of the animals that God caused them to present themselves before Adam, (in token of their subjection, and of his dominion as assigned by God,) so here, the term indicates a solemn act of God in which the woman is presented to the man in marriage covenant, see vs. 24. This is called "the covenant of God," Prov. 2 : 17. In every true marriage God brings the wife. "A prudent wife is from the Lord," Prov. 19 : 14.

23 And Adam said, This *is* now [i] bone of my bones, and flesh of my flesh: she shall be called Woman, because she was [k] taken out of man.

24 [l] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

i ch. 29 : 14; Judg. 9 : 2; 2 Sam. 5 : 1; 19 : 13 · Ephes. 5 : 30. k 1 Cor. 11 : 8. l Heb. 31 : 15; Ps. 45 : 10; Matt. 19 : 5; Mark 10 : 7; 1 Cor. 6 : 16; Eph. 5 : 31.

23. Adam shows himself endowed with superior knowledge and wisdom to understand the history and discern the meaning of the transaction, and to recognise and receive his partner. He says, *This is now*—(lit., *this time,*)—*bone of my bones, and flesh of my flesh.* That is—*this once—in this instance,* (referring to the other pairs,) *this* female is a partner for me. The origin of the woman is here referred to—*built* out of himself—so as to be one with him—"*one flesh,*" vs. 24. Paul, in the Epistle to the Ephesians, dwells upon this history as a reason for the sacredness of the marriage relation. "Men ought to love their wives as their own bodies—for he that loveth his wife loveth himself, even as the Lord the church—for we are members of His body, of His flesh, and of His bones," Eph. 5 : 28–31. (1.) This New Testament use of the facts shows the designed purport of the transaction. And there could be nothing more highly reasonable than that God, with such a design, should have chosen such a mode of operation. (2.) This New Testament reference shows the Divine origin of the record. Adam further displays his knowledge in giving a name to this partner thus made for him, and brought to him by God. ¶ *She* (*to this,*) *shall be called woman*—אִשָּׁה. This term is the *feminine* form of the word for *man. Man-ess* would express it, like shepherd-ess. The English word is from the Anglo Saxon, *wombman;* that is, the female of mankind. The phrase, "*shall be called,*" often means simply "*shall be,*" and here it doubtless refers to the nature, as well as to the name—and in Hebrew the names, especially in the earliest time, were significant. The human pair is unlike all others in this that they are *one.*

24. *Therefore.* This is understood by some as the language of Adam in which he shews his knowledge with which he was so wonderfully endowed. By others it is taken as the language of Moses. Our Lord, however, refers to it as the language of the Creator Himself. The Lord spake by Moses. In Matt. 19 : 4, this creation of mankind, male and female, is referred to, along with this passage, as the Divine ordinance of marriage. It points to the future in terms indicating an institution here set up for all mankind. This is that ordinance of God, therefore, for man's well being, which He established in Paradise—all violation of which is prohibited in the Decalogue, and the sanctity of which lies at the foundation of social morality and virtue. ¶ *Shall a man leave, etc.* This defines the relation as even taking precedence of the filial relation. Beyond the binding force of a child's tie to the parent is this tenderest claim—"not," as *Calvin* remarks, "that marriage severs sons from their fathers, or dispenses with other ties of nature: for in this way God would be acting contrary to Himself. Yet it is to show that it is even less lawful to *desert* a wife than to *desert* parents. Therefore, they who, for slight causes, rashly allow of divorces, violate in one single particular all the laws of nature, and reduce them to nothing." ¶ *One flesh.* "Moses had not said that God had assigned many wives, but only one to one man. It remains, therefore, that the

25 [m] And they were both naked, the man and his wife, and were not [n] ashamed.

CHAPTER III.

NOW [a] the serpent was [b] more subtile than any beast of the field which the LORD God had made: and he said unto the

m ch. 3: 7, 10, 11. n Exod. 32 : 25; Isa. 47 : 3. a Rev. 12 : 9; 20 : 2. b Matt. 10 : 16; 2 Cor. 11 : 3.

conjugal bond subsists between two persons only—one man and one wife. Whence it easily appears that nothing is less accordant with the Divine institution than *polygamy*. Now when Christ in censuring the voluntary divorces of the Jews, adduces as His reason for so doing, that 'in the beginning it was not so,' He certainly commands this institution to be observed as a perpetual rule of conduct, (Matt. 19 : 5; see Mal. 2 : 15,) and condemns divorce for any other than the one capital offence," (Matt. 19 : 9.) Any other principle helps to break down the sanctity of this original institution, and thus to strike a deadly blow at all good order and morality in society. OBSERVE.—It is not said that the wish of parents may be disregarded in marriage. Parents are to be honored and obeyed in the Lord, (Eph. 6 : 1.) The good son and daughter make the good husband and wife.

25. Nakedness was no shame in that unfallen estate, because sin, which is the source of shame, had not entered. Our very clothing, therefore, in which most so pride themselves, is the token of our sin, and a memorial of our shame. As soon as sin entered, then the fallen pair were both ashamed of their nakedness, ch. 3 : 7. Natural shame among the civilized is a constant testimony to the truth of this narrative.

OBSERVE.—Man was created after the image of God (1.) in *knowledge*, having a wonderful understanding of his relations to God, and also to the animals and to the woman, as they were brought to him—(2.) in *righteousness*—as respects the observance of all his relations, both to creatures and to the Creator—and (3.) in *true holiness*—his soul finding its highest enjoyment in the love and service of God. (4.) With dominion over the creatures—as earthly lord and head. In the grant of territorial sovereignty there was foreshadowed the antitypical mystery of man's future exaltation in Christ, as the Psalmist saw, Ps. 8.

OBSERVE.—"The present ordinance of God on earth enjoins *labor* with its attendant right of property —*dominion*, with its distinction and gradation of orders—and *matrimony*, with its train of blessed charities. These are the very bulwarks of the social fabric. Wo to those who remove landmarks, or encourage insubordination, or despise marriage."

CHAPTER III.

§ 13. THE TEMPTATION AND FALL OF MAN. Ch. 3 : 1–7.

According to man's constitution and the plan of God in Redemption, his trial and discipline were necessary to develop his character. As we have seen, (ch. 2,) it pleased God that man should be put upon his trial here, and the human race in him. As our first parents had been created in the Divine image, sin could enter the race only from without. Evil already existed in the world, as now appears. A superior

woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

order of intelligences had fallen from their first estate, (2 Peter 2 : 4; Jude 6.) Sin aims to extend itself, and here we find it operating to the delusion and fall of our first parents. It was in the plan of God, that with all their bias to good, there should be a possibility of fall. The will, though disposed to all that was good was liable to the control of evil, in the shape of a powerful temptation. The tempter assaults the race at its weak and exposed point—through the woman—by an appeal to his self-sufficiency. Yet this tempter is God's enemy, as well as man's, and God takes part against him for man's redemption. Marriage, which had been the medium of man's fall, was made to become also the channel of salvation. *Eve*, the fallen mother of our woes, is to bring forth children, though in sorrow, and through an unbroken succession of children, "the seed of the woman" is to come as the bruiser and conqueror of the serpent.

1. *The serpent.* The animal serpent is here primarily referred to, as possessing qualities which fitted it to be the agent of the tempter. Among all animal tribes which God had created, and which Adam, with his knowledge of them, had named, this one was ¶ *more subtle* than all the other beasts of the field. This term *subtle* is elsewhere rendered "*crafty*," "*prudent*," Job 5 : 12; Prov. 12 : 16. As the human pair was to be tempted in regard to *knowledge*, there is deep meaning in this statement, that the serpent was the most *subtle* of all the animals. It is most likely that this animal was then, before the curse, the most knowing and prudent—as it is now everywhere the symbol of low artifice and degraded malignity. That there was a real serpent in this transaction cannot be doubted any more than we can doubt the real history throughout. Here, where the facts speak, further explanations are not necessary, nor fitted to the time of the beginning. (1.) The real serpent is contrasted with the other animals, (vs. 1.) (2.) In the New Testament allusion is made to a real serpent in referring to the history, (2 Cor. 11 : 3, 14; 1 John 3 : 8; Rev. 20 : 2.) Yet (3.) that there was in the transaction a superior agent, Satan himself, who only made use of the serpent, is plain from his being referred to as "the Old Serpent, called the Devil and Satan," (Rev. 12 : 9,)—"a murderer from the beginning," (John 8 : 44.) Satan is also spoken of as the arch seducer, who is even "transformed into an angel of light," (2 Cor. 11 : 14.) The reference may be to this event. Almost all the Asiatic nations hold the serpent to be a wicked being that has brought evil into the world.—*Von Bohlen, a Ind.*, i., 248. Some have sought to turn this history of the temptation into an allegory. But it wears the same aspect of historical detail as the rest of the narrative. Others have understood that there is here only the animal serpent. But we understand the literal serpent as the agent of a superior being, who was the real tempter, not merely that Satan was now acting in the form of the serpent. It is plain that here was a *person*, having intellect and moral sense—having speech and reasoning powers, such as do not belong to the brute creation. God so regarded the tempter, as is plain from the language of the curse. He was a responsible moral agent. "Because thou hast done this thou art cursed," etc. *Keil* remarks that inasmuch as the tempter did not approach our first parents in the form of a heavenly, God-like Being, but in the form of a deeply inferior being, subordinate to man himself, so they had no excuse for allowing

themselves to be seduced by a *beast* to a transgression of the Divine command. They must have known that an evil spirit was in the serpent. The very act of *speech* must have shown this, as Adam knew from his survey and naming of the animals that none of them had this gift. And, besides, the substance of the address must have made it apparent that the animal was not possessed by a good spirit, but by an evil one. So that they had no possible excuse. See *Keil*, p. 50.

The agency of Satan in the fall has been controverted on such grounds as the following:

1. That the author speaks of the serpent as "the most subtle of all the beasts," as though referring to its own ingenuity. But this was not merely the way in which it appeared to our first parents: but was probably the original constitution of the serpent, on account of which Satan chose his agency above that of all others.

2. That the serpent has no organs of speech. But *Calvin* replies, "No one has any except as God gives them. How with Balaam's beast? Besides, the serpent who now can only hiss, may, at first, have been an eloquent speaker."

3. It is asked, how could God have allowed this temptation by a powerful spirit? This involves the whole question of the permission of sin in the world, now, or at the beginning. We are not to pronounce upon God's doings, but to arrive at the truths revealed.

4. It is objected that the curse is directed only against the "irrational creature." But *Leland* remarks, "The terms are accommodated to the condition of the creature possessed." And this is rather the form in which it is denounced against the Satanic tempter himself. The fallen pair saw only the animal.

5. It is alleged that Satan is not found elsewhere referred to in the Old Testament till the Babylonian exile, and hence probably is borrowed from the Chaldeans. But see Job 1 : 6, "Satan came also among them," etc.

6. Objectors say it is not likely that the devil would have assumed such an unsightly shape, but a more attractive one. Yet this objection begs the question. We may suppose that this kind of serpent had originally a very attractive form, and received its more degraded and grovelling habits in the curse. The term *nachash* is the term used in Numb. 21 : 6; but with the Hebrew term "*seraph*,"—translated, "*fiery serpent*." It is "*the seraph serpent*," which God there sent among the people. The term *seraph* in Hebrew means *fiery*. And this kind of serpent was probably a glistening creature, and may have been so far attractive, even after the fall, while the kindred terms of *nachash* mean *brass* and *enchantment*—all giving the impression of some bright, glowing, and fascinating appearance, as the original idea. And as "*the nachash*," in Numbers, seems to have been a flying serpent and seraphic, the whole idea is akin to that of "*an angel of light*," and would seem to be the basis of that New Testament reference to this transaction. The term *nachash*, with a different adjective, is used in Job 26 : 13, of Satan, "*the* (*crooked*) *serpent*," and in Isa. 27 : 1, of *leviathan*—where it may mean the *nachash* fallen.

¶ *And he said.* How far the serpent used language has been questioned by many. But it is no more incredible than that "*Balaam's ass spake with man's voice*," and this latter is reasserted in the New Testament, (2 Peter 2 : 16.) ¶ *Yea, hath God said.* Lit., *Yea, more that.* Then it is so that. Sept. and Vulg., *Why?* or, *Is it even so?* This is spoken as insinuating a reflection upon the known command of God. "What good is life in Paradise if one may not enjoy the things which are found therein, but only feels the more pain by seeing them before one's eyes while one is forbidden to

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 [c] But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

c ch. 2 : 17.

take and eat of them?"—*Chrysostom.* Perhaps he insinuates a doubt of the true understanding and interpretation of God's command. The reflection is adroitly cast upon the credibility and *reasonableness* of the Divine prohibition. So God's word is in our day assailed from the ground of *reason* and interpretation, when the highest reason is to bow to the word and ordinance of God, as most wise, and holy, just and good. This was Satan, the enemy of God and man, speaking by the serpent. "Not being able to injure God's *essence* he struck at His *image.* He promptly, therefore, attacked the first pair, that by seducing man from his duty he might rob God of the glory he would have in man's obedience." See *Bates' Div. Attrib.* ¶ *Of every tree.* That is—is it so that God has interdicted any of the trees?

Observe.—(1.) The tempter makes his attack upon the *woman* as "the weaker vessel," more inexperienced than the man, and more dependent. He takes her now alone, without the presence and counsel of the man, to aid in withstanding his devices.

(2.) The word of the tempter is put against the word of God. "This word of God to Adam was the gospel, and the law thus given was his worship. These are the Divine things which Satan attacks. This is his practice still, to add another and a new word in the church."—*Luther.*

(3.) The term *subtle* in Hebrew means, originally, *naked*—and then *crafty, agile, tricky.* Our first parents were promised superior knowledge. The result was they came to know that they were *naked.* This knowledge they gained—the experience of shame.

2, 3. The woman is found entering into this conversation. The first great mistake was in entertaining the question, and having any words with the tempter. It would seem that she was not shocked by the serpent's speech, as though it were miraculous; and *Gerlach* takes this to be evidence that *Eve* had already been familiar with the subtlety of this animal. Her guilt is all the greater that though she regards it as only an animal, she yet allows its suggestion to weigh against the command of God.

Observe.—The Christian is not to be ignorant of Satan's devices, (2 Cor. 2 : 11,)—is not to be beguiled through his subtlety, (2 Cor. 11 : 3,)—and is to beware, especially of giving place to any word against the word of God. ¶ *We may eat.* The woman states the case—that the free grant had been made of all the trees, with only a solitary exception. The abounding love ought to have been regarded as sufficient ground for the restriction, as founded in goodness and love. And so the woman had hitherto regarded it. So the gospel first makes to us the free grant of all the fruits of the Heavenly Paradise—even of the tree of life, and on the basis of such foregoing love, shows how holy, and just, and good is God's law of prohibitions and commands. ¶ *In the midst.* The tree of knowledge is here referred to. In ch. 2 : 9, the tree of life is said to have been "in the midst of the garden," and the tree of knowledge. ¶ *Neither shall ye touch it.* Sam. Vers., Onk., Syr., *approach to it.* This clause is added by the woman. *Calvin* is willing to regard it as an evidence that her

4 [d] And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat thereof, then [e] your eyes shall be opened; and ye shall be as gods, knowing good and evil.

d vs. 13; 2 Cor. 11:3; 1 Tim. 2:14. e vs. 7; Acts 26:18.

mind already wavered. But it is rather the indication that she regarded the touch as also prohibited —and this was the strict construction which her fidelity had hitherto put upon the command. "Touch not, taste not, handle not," (Col. 2:21.) There is no proof that she added this as a charge of undue severity on the part of God. ¶ *Lest ye die.* Many understand this as softening the words of the prohibition—as though she had said, "Lest *perhaps* ye die," when God had said, "Ye shall *surely* die." Others find in this language of hers the intimation that she thought the tree was prohibited on account of some poisonous quality of the fruit. But this is not conveyed in the terms. It is simply a weighing of the penalty against the violation, as in Ps. 2:12, "Kiss the Son *lest* He be angry," as He surely will be. As *Gerlach* says, "This answer shows that the first of our race sinned against a clear, known command." Rom. 5:13.

4. The tempter here replies with a positive contradiction of God's words. The penalty was in the strongest terms, "Dying ye shall die." This is a direct denial of it, "Ye shall *not dying die.*" This idea, therefore, is not, "It is not so certain as you imagine that such a direful consequence will follow;" but it is certain that it will not follow. Here Satan appears as the father of lies, John 8:44. OBSERVE.—(1.) God is not the author of sin. Satan appears as the tempter, insinuating his evil suggestions and motives, while the human will appears as originating the first sin of the first pair. Satan would have effected nothing by his temptations had not man willingly and freely admitted his arts. *Turretin* holds that the true cause of sin is the free will of man, and that the external cause is Satan.—Vol. I., p. 670. See James 1:13–15. (2.) The folly, and danger, and sin of listening to temptation. "Lead us not into temptation, but deliver us from the evil (one)."

5. *For God doth know.* That is, "God hath spoken falsely in denouncing such a terrible doom upon this simple eating of that fruit. For He knows very well that instead of any such fatal consequence it shall result in your highest gain. This was blasphemy. The appeal "to her is at this exposed point" of desire after knowledge, independently of God. The tree of knowledge was a symbol of the Divine knowledge, in which God was to be worshipped and obeyed by abstaining from it—and submission was to be made to the Divine word of command as the only rule of faith and practice. Thus, only could the tree of life and all the other trees be enjoyed. Here, therefore, the tempter tries his art—promising knowledge apart from God—in disobedience of God—in spite of God. Here is promised a knowledge of evil, by contact and converse with it; while only God can thus know it and be uncontaminated by it. Here is the great trial of the race. Herein is the foul temptation of the adversary. "After that in the wisdom of God, the world by wisdom knew not God," 1 Cor. 1:21. It is by consenting to be fools, in the sense of Satan, that we become wise in the Divine sense. He who knows this fundamental truth has attained to the essence of knowledge. "The fear of the Lord is the beginning of

wisdom. A good understanding have all they that do His commandments." The promise to the woman was that they both should have their *eyes opened, in the very day* of eating the fruit, instead of *dying* in that very day—and that they both should *be as Gods*, or God, (Elohim.) "The tree of knowledge is not that of life." To aim at knowledge where God has forbidden it—or to refuse any limitation of our knowledge—to aim at knowledge without faith, and in the very course of disbelief and denial of God's mind and will, is an aim profanely to *be as God*. This spirit invades and claims the Divine prerogatives. The question here agitated at the threshold of human history is every way vital. ¶ *As Gods.* Lit., *God.* Sam. Vers., Arab., Pers., Saad., read, *As angels.* But the sense of the declaration is that, by this very means, they should attain to the level of *God.* This is the motive of *self-exaltation* by a false *self-reliance*, not knowing that man's highest, truest dignity is in submission to God, as the source of light and life. We need not suppose, as some do, that Satan's promise was meant to be true in a concealed sense. It was a bold and gross falsehood—a deception in terms that could come true in no proper sense. True, they came to know good and evil in the bitter experience of evil, and in the deeper sense of good by its loss. But in no sense did they become as God by this means, or, in any way save by grace. "God can know evil without contamination. Man cannot. Satan would persuade the man that herein he should be as God, to know evil as well as good, and without taint from it—that his holiness was inviolable as God's, else God's must be as flexible as his."—(*Candlish.*) ¶ *Knowing.* That is, *ye shall be knowing good and evil, as Gods.* ¶ *Good and evil.* "The serpent represents God as envious, as He has ever appeared to unbelief to be. (Every Deity is envious, says *Herodotus.* Compare Luke 19 : 21.) The serpent makes use of man's consciousness, (which had been imparted to him by God,) that he was destined for a higher resemblance to the Divine nature, by means of which he should acquire full freedom from every temptation: and blinds him with a deceitful resemblance, by leading him to suppose this likeness to God lies in freedom of choice merely. Instead of striving after true freedom, which consists in the mastery over incentives to evil, man sought, by a wrong road, the mere shadow of freedom—the right of being independent to choose good and evil—to be his own master, by his own experience to know the good and the evil without considering that it was through the power and love of God that he was free from the power of sense, and so lord of himself and the earth."—*Gerlach.* The traditions of this transaction have been found in ancient mythologies. Among the Greeks, it was Prometheus who stole *fire* from heaven—and in vengeance Jupiter ordered a woman, Pandora, to be made of clay, who opened her box of diseases and evils upon the world. Apollo, the son of Jupiter, destroyed the serpent Python, and was crowned with laurel. The garden of the Hesperides, shut in by lofty mountains in Africa, was to be made accessible by a son of the Supreme Deity who would carry off the golden apples of a mysterious tree in the midst, and would destroy the serpent who guarded the tree. Such scattered traditions are traces of these great historical truths which found their way among the nations at the dispersion after the Deluge.

OBSERVE.—This is the order of the temptation. 1st. The goodness of God must be disbelieved. 2d. The justice of God. 3d. The holiness of God. Herein was the radical disobedience of *all law*; for "the law is holy, and the commandment is holy, and just, and good."

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise; she took of the fruit thereof, [f] and did eat; and gave also unto her husband with her, [g] and he did eat.

f 1 Tim. 2 : 14. g vrs. 12, 17.

6. *And when the woman saw.* Sin entered first through the *ear*, listening to the tempter, and now through the *eyes*, looking upon the fruit which then seemed desirable. The woman had hitherto regarded it as not to be eaten, nor even touched—on pain of death. The peace of God had kept her heart and mind through faith. Now, having let go the word of God, to give heed to the seducer, she comes to regard the forbidden thing in a wholly opposite light, till she comes to idolize this very source of death. There were now three points of attraction to her in the tree. 1st. *It was good for food.* She may have seen the serpent eating it with a manifest gratification. She regarded it, doubtless, as specially good for the awakened appetite. It was a carnal, sensual pleasure that stood first on the list of motives, "the lust of the flesh," 1 John 2 : 16. 2nd. *It was pleasant to the eyes,* lit., *a desire, delight to the eyes.* "The lust of the eyes," 1 John 2 : 16. This was now the increasing power of the temptation as it was wickedly entertained. Sam. Vers., *desirable for sight,* (i. e.,) to contemplate. Onk., *a medicament,* (i. e.,) something salutary for the eyes. ¶ *And a tree.* Lit., *And the tree to be desired to make one wise.* This is now placed last which had been put forward first—and it may still have been the prevailing attraction: "The pride of life," (1 John 2 : 16,)—an ambition in regard to exalted wisdom. Some read the verb, "*to view,*" as a repetition of the former idea. But the verb in this form means to *make wise.* Eleven of the Psalms have their title from a participial form of this part of the verb, meaning "*instruction,*" or, (*marg.,*) *giving instruction.* She was now depending, with implicit confidence, on the word of the serpent, in opposition to the word of God. Under such an influence—yielding, instead of resisting, *She took, etc.* This was the act. Already she had fallen, in the departure of the heart from God, before the act. This was done without any compulsion, and of her own choice, in view of motives. The course of sin was this—that she was tempted when she was drawn away of her own lust and enticed. Then, when lust conceived, it brought forth sin, and sin, when finished, brings forth death, (James 1 : 15.) The essence of the sin was, not in the mere outward taking and eating of that fruit, but in the positive disobedience of God's express command—in the face of all His love—at the instance of an animal—and in accordance with a blasphemous charge against God, thus choosing Satan and his teachings and promises instead of God. This was all sin, in one act. Offence in this one point involved guiltiness of all, (James 2 : 10,) and deserved the same condemnation as for a violation of ten commands, or a thousand. ¶ *And gave also.* As the fallen angels became tempters of mankind, so the fallen woman became the tempter of the man. Sinners become active emissaries of the arch seducer. "The root and source of all sin, therefore, is disbelief and turning aside from God. Even as on the contrary, the root and source of all righteousness is faith."—*Luther.* "When sin is ripened in the heart by unbelief, the external act of disobedience soon follows. This is the light in which the nature of sin is to be considered according to this its true magnitude—whereby we all are ruined."—*Luther.* OBSERVE. (1.) Departure from the written word

7 And [h] the eyes of them both were opened, [i] and they knew that they *were* naked: and they sewed fig-leaves together, and made themselves aprons.

h vs. 5. i ch. 2 : 25.

of God, involves, also, departure from the Personal Word of God. The Spirit (says Christ,) shall convince men of sin, because they believe not on me, (John 16 : 9.) (2.) The intellect, the affections, and the will were all involved in the sin. Man, as a rational and responsible being, was created a *free agent*—though, in his original holiness, he had a bias to what is good. He was so constituted as to be liable to temptation and sin through this freedom of the will. Satan, and not God, was the external cause of man's temptation, (James 1 : 13–15.) God did not interpose to prevent this, because He had, from eternity, a plan of redemption which should display His infinite grace in the Second Adam, without doing violence to the moral constitution of the first Adam. Instead of objecting now that God has permitted sin to come into the world by Adam, we ought to rejoice in the fact that He has proclaimed a free and full salvation by the Second Adam: and that through Him, we are promised infinitely more of glory and blessedness than our first father lost. Though we fell in Adam, we may rise by faith to a higher estate in Christ—may become one with Him—members of His body, of His flesh, and of His bones, and enter into the joy of our Lord. "God did not create man without a possibility of sinning," says *Peter Martyr*, "because such a state would not be suitable to the nature of any rational creature—since the creature as a creature, remains infirm and feeble—and not entirely one with the Divine rule, else he would be God. Grace, indeed, could confirm him in holiness; but this would be better appreciated on account of such a fallible state preceding."

7. The immediate effect of this transgression upon the fallen pair is here noted. It was, first of all, in the direction of knowledge which they had so wickedly aspired after, in contempt of God and His law. *The eyes of them both were opened*—unclosed, (as Satan had promised, vs. 5,)—*and they knew*—in the sense in which they had not known it before, (ch. 2 : 25,)—*that they were naked.* They felt the shame of that nakedness, (Rev. 3 : 18,) which had carried with it no sense of shame in their innocency. They knew now their nakedness as a guilty exposedness to Divine wrath—as a reason why they should hide themselves from the presence of the Lord God, even after they had covered their bodily nakedness with fig-leaves. See Ps. 34 : 5. Sin brings misery—in anguish of conscience, and a distressing sense of shame. Henceforth fallen man needs to have a conscience sprinkled with the blood of Christ—purged from dead works to serve the living God, (Heb. 9 : 14.) A plan of atonement must satisfy justice, not merely because justice is the essence of God's law, but because justice is also represented in the conscience of man himself, which is also a dim transcript of that law. Without this satisfaction there can be no peace. The shame, however, did not lead them to repentance. ¶ *They sewed fig-leaves together.* Rather—*They fastened together fig-leaves.* The term here used conveys no such idea as the use of sewing implements. It means they *plaited*, or *fastened together* the leaves. This was a natural device. They could thus make themselves *girdles* of the leaves twisted together—a broad wreath of them to fasten around their loins. Thus man's attempt is first to cover

8 And they heard [k] the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife [l] hid themselves from the presence of the LORD God amongst the trees of the garden.

k Job 38 : 1. l Job 31 : 33; Jer. 23 : 24; Amos 9 : 3.

his own shame. But herein he testifies that it needs to be covered, and he is to find that God has a better covering for him. The skins of slain victims are provided for him, and they speak of sacrifice and blood as necessary, (vs. 21,) "He that covereth his sins shall not prosper," etc. What flimsy leaves are our excuses for sin! What filthy rags are our righteousnesses for a covering! (Isa. 64 : 6.) OBSERVE.—The flesh had gained the mastery over the spirit. The mind had become carnal. Rom. 8 : 6.

§ 14. CONSEQUENCES OF THE FALL —THE CURSE UPON THE SERPENT. Ch. 3 : 8–14.

8. Such a frail covering of their own could not avail them when God's voice was heard. "Moses here relates that which manifestly remains in human nature, and may be clearly discerned at the present day. The difference between good and evil is engraven on the hearts of all. (Rom. 2 : 15.) *Calvin.* ¶ *The voice.* The Personal *Word* of God was the agent in the creation. And here it was the *voice walking about*—as a personality, or the sound (φωνη) of His footsteps, or rustling of shrubbery where He moved. ONK.—*The voice of the word of the Lord.* But most probably there was an audible utterance and a visible presence, from which the guilty pair hid away. Some refer it to thunder, and understand the *walking* to mean the waxing louder and louder of that sound. But it is the *Lord God* in the character of Judge. See 1 Kings 14 : 6; 2 Kings 6 : 32. Yet no harshness or severity is here. The change was not in God, but in themselves and their relation to Him. ¶ *In the cool of the day.* Heb., *In the wind of the day.* The term here used for *wind* is the word for *Spirit.* It is usually understood here of the evening, as the time of the cooler air after the sun has set. The narrative may refer to the same threefold aspect of the Godhead as appears in the creation by the Word and the Spirit. *Calvin* says, "A notable symbol of the presence of God was in that gentle breeze." *Chardin* says that among the Persians the evening breeze is still called "*the wind of the day,*" (Vol. iv., p. 48.) ¶ *Hid themselves.* It was not that God had, as yet, denounced His wrath that they fled away. It was the shrinking away of their own shame, remorse and fear. It was all from conscious guilt. So sin drives us to shun God—to seek escape from His notice, and from His presence, and even from His favor. Even when we hear the gospel voice of Him who went about doing good we shun it and cannot receive its glad tidings, because we are held by this instinctive dread of God which belongs to the sense of sin. So the wicked servant in the parable, "I knew thee that thou art an hard man, etc., and I was afraid and went and hid thy talent in the earth," (Matt. 25 : 25.) But how ruinous to flee where there is no escape. How foolish to flee where there is offered mercy. ¶ *Amongst the trees.* Lit., *In the midst of the trees*—amongst which they had sinned. They could find only the memorials of their sin, even in the beautiful thickets, and groves, and bowers of Paradise. But for their wicked disobedience these had all been theirs to enjoy. Now they furnish no enjoyment. They fly to them for a screen from God's sight.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: [m] and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast

m ch. 2 : 25; Exod. 3 : 6; 1 John 3 : 20.

9. What now was said by the offended God to the fallen pair? He only asked of Adam, (the head,) the simple question, *Where art thou?* Doubtless God was come near now—was intent on an interview with the fugitive pair—was calling them to account, as their consciences plainly testified. This made these words so severe and alarming. However they might often have been uttered before, when all was peace, they carry with them and in them now, the terrors of judgment. So the word of God shall call out all sinners from their hiding-places to the judgment—and they shall seek refuge in vain from the wrath of the Lamb, (Rev. 6 : 16.) Now, however, God graciously calls us, and bids us not fear, nor hide away, but come to Him, and take refuge in Himself. The office of the Law is to search us out, and expose our sin, (Rom. 7 : 9.) The office of the gospel is to point us to the only righteousness, (John 1 : 29.) The sense of sin is to drive us *unto* Christ, not *away from* Him. Though both Adam and Eve had sinned, and Eve first, Adam is first sought out, as the head of his wife, and of his posterity.

OBSERVE.—(1.) "These words of God show His love towards our fallen race—showing that God will seek after man, and will call him back, after he has sinned that He may dispute with him, and hear what he has to say. All this (properly understood,) was a sure signification of grace. For although these words were legal and judicial words; yet they set before Adam and Eve a hope, by no means obscure, that they should not be condemned forever."—*Luther.*

10. While the Divine word said only "*Where art thou?*"—without mentioning the name—Adam replies, knowing who is sought. Lit.—*I was afraid, because naked* (*am*) *I.* Adam's reply is full of evasion. He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to own his sin and misery. His sense of bodily nakedness is indeed the sad proof of his nakedness of soul, that could not any longer bear the sight of God. And now fear has taken possession of his soul where all was peace before. And as "perfect love casts out fear," fear shows the love cast out. But the prodigal, in rags, ought to go to his father. Thus only can he get the best robe, and ring, and shoes, and welcome. We are called by Jesus Christ to buy of Him white (pure) raiment that we may be clothed, and that the shame of our nakedness do not appear," Rev. 3 : 18. What are the fig-leaves sewn together by us to cover us in the presence of God? God Himself must clothe us with clothing of His handiwork, (vs. 21.)

11. The answer to Adam's evasion draws out the truth—probing the heart to the very depths. ¶ *Who told thee,* (lit.,) *that naked* (*art*) *thou?* Whence did you get this knowledge? You who have been madly grasping after the tree of knowledge—you have found out this nakedness of yours—and *how?* It was only the sinful act that gave them this sense of shame, and this fear on account of it. Shrinking from the presence of God, along with shame, fear, and falsehood is the bitter first *fruit* of sin. Herein is *death,* as the

thou eaten of the tree whereof I commanded thee, that thou shouldest not eat?

12 And the man said, [n] The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [o] The serpent beguiled me, and I did eat.

n ch. 2 : 18 ; Job 31 : 33 ; Prov. 28 : 13. o vs. 4 ; 2 Cor. 11 : 3 ; 1 Tim. 2 : 14.

threatened separation from God—the spiritual death, which involves also the physical dissolution—and which carries with it the death eternal, to the unrepenting and unrenewed sinner. Adam, as yet, knew not how this very shame and fear betrayed him. Conscience, no longer approving but condemning, had begun to gnaw in his soul. ¶ *Hast thou eaten?* Thus closely is he followed up and forced to the acknowledgment. Here he is pressed with the strictest inquiry which calls for a definite answer, *yea or nay*. The Gr. vers., "*Of which I commanded thee of this alone not to eat.*" God would also force upon his conviction the fact that this transgression was the cause of his sense of nakedness, and that he had thus, indeed, sadly attained to "the knowledge of good and evil."

12. Instead of humbly confessing his own sin and shame, the man seeks to throw the blame on the woman, and on God Himself. "A lively picture of corrupt nature is presented to us in Adam from the moment of his revolt."—*Calvin.* Now he breaks out into coarse blasphemy. As much as to say, "Had it not been for the woman I should not have sinned. It is all your own fault for giving me the woman to be a tempter to me." So "we also, trained in the same school of original sin, are too ready to resort to subterfuges of the same kind."—*Calvin.* So the natural heart is found reproaching God, as the author of its corrupt nature, and as at fault for allowing sin in the world: rather than humbly confessing the sin, and gratefully accepting the free salvation. "This is the effect of the law when it is beheld without the gospel and the knowledge of grace. It leads to despair and final impenitence."—*Luther.* OBSERVE.—Adam was not deceived as Eve was, by the serpent. He took the woman to be his God. See 1 Tim. 2 : 13, 14.

13. God will now hear the woman also before pronouncing the sentence. Rash and foolish as is the plea of Adam, He will not dispute further with him, but turning to Eve He says, "*What is this thou hast done?*" He will give her, also, opportunity for confession and repentance. So with Ananias and Sapphira when confronted by the apostle in the early history of the New Testament church, (Acts 5 : 3, 8.) "For Adam was first formed, then Eve," (1 Tim. 2 : 13.) Adam was set up as head of the race, and ought to have regarded God rather than make a God of the woman. "And Adam was not deceived, but the woman being deceived was in the transgression," 1 Tim. 2 : 14. She who was given to the man by God as an *help*, meet, or suitable for him, was allowed by Adam to lead him to destruction. ¶ *The serpent beguiled me.* The woman casts the blame upon the serpent. And doubtless the serpent was the malicious agent in the transaction. She acknowledges that a *brute* has led her away from the good God and Father. But she palliates as much as to say, "If it had not been for the serpent whom you made with such beguiling powers and arts, I would not have sinned." Or, "I received from the serpent what thou hadst forbidden. The

14 And the LORD God said [p] unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and [q] dust shalt thou eat all the days of thy life:

p Exod. 21 : 29, 32. q Isa. 65 : 25; Mic. 7 : 17.

serpent, therefore, was the impostor."—*Calvin.* ¶ *Beguiled me.* Led me astray—deceived me by flattering lies. But who compelled Eve to listen to his seductions, and to confide in them more than in the word of God?—*Calvin.* This confession betrays her sin and shame. OBSERVE.—God has appointed a day for a public and final judgment of all men, that all may be judged in righteousness, and that He may be fully vindicated before the universe, (Acts. 17 : 31.)

14. God speaks to the serpent in very different language from His calls of tenderness to Adam and Eve. He pronounces at once upon the tempter the sentence of judgment.—*Luther.* "This was because in the animal there was no sense of sin, and because to the devil He would hold out no hope for pardon."—*Calvin.* The curse which here is directed upon the serpent reaches farther, and is meant to terminate upon Satan himself. It was fulfilled symbolically upon the animal, and whether his form was degraded or not, the human race carries everywhere an inborn aversion and hostility to the serpent tribe, as a striking memorial of this sentence. The guilty pair looked upon the animal as the source of their ruin, and for their sakes it was needful that they should see the curse visited upon the agent of the temptation. It was also right, every way, that the animal should be cursed on man's account for having served to lead him into transgression. So even the ground is cursed for man's sake. And "the whole creation groaneth and travaileth in pain waiting for the adoption—the redemption of our bodies," (Rom. 8 : 22.) ¶ *Cursed (art) thou, etc.* At first "the serpent was more subtle than all the beasts of the field," (Gen. 3 : 1.) Now he is cursed *above,* (or *from*) them. The idea is not that he was to be more cursed than the other animals, (though the particle has commonly this comparative force,) but he was to be distinguished among the animals by this curse. It is so—that the serpent is shunned and battled with by the other animals. OBSERVE.—God here evidently takes part against the serpent, and thus plainly indicates His purpose of redemption. ¶ *Upon thy belly.* Many infer from these words that the serpent had hitherto walked in some erect posture—at least with head and neck erect—and that this mark of degradation was now set upon the form of the animal serpent—that it should crawl entirely prostrate. Others think that its natural condition was now converted into a disgrace and punishment. But it could be only a token of Divine displeasure for the sake of mankind; unless we may suppose that the animal who was so eminently *subtle,* possessed such intelligence before the fall, as to feel the degradation—and that it was now lowered in the order of being. Besides, here was a prophetic intimation of the victory which is promised in vs. 15, over the Old Serpent, which is the Devil, even Satan. As extending through the animal serpent to the devil, it would express the humiliation, and contempt, and shame which should fall upon him. Rom. 16 : 20, "And the God of peace shall bruise Satan under your feet shortly." ¶ *Dust shalt thou eat. Bochart* understands that, because it creeps upon the ground it takes the dust with its food. (*Hier.* i., ch. 4.)

15 And I will put enmity between thee and the woman, and between [r] thy seed and [s] her seed: [t] it shall bruise thy head, and thou shalt bruise his heel.

r Matt. 3 : 7; 13 : 38; 23 : 33; John 8 : 44; Acts 13 : 10; 1 John 3 : 8. s Ps. 132 : 11; Isa. 7 : 14; Mic. 5 : 3; Matt. 1 : 23, 25; Luke 1 : 31, 34, 35; Gal. 4 : 4. t Rom. 16 : 20; Col. 2 : 15; Heb. 2 : 14; 1 John 5 : 5; Rev. 12 : 7 : 17.

Isaiah, when describing the new creation of things under Christ says that dust shall be the serpent's meat, Isa. 65 : 25. "Thine enemies shall *lick the dust,*" is expressive of utter vanquishment. (See Micah 7 : 17.) *Luther* thinks that we are here taught that the nature of the serpent is entirely changed since the fall. And this would seem to agree with the narrative foregoing where he is represented as attractive and fascinating. ¶ *All the days of thy life.* Perpetually, until he shall be cast into the lake of fire, Matt. 25 : 41, 46; Rev. 12 : 9; 20 : 10.

PART II.

From the First Promise to the Flood.

§ 15. THE FIRST PROMISE OF A MESSIAH—CURSE UPON THE WOMAN AND THE MAN. Ch. 3 : 15–19.

15. The curse is now extended so as plainly to apply also to the devil, and so as to become a promise to mankind. The natural enmity which exists between the human race and the serpent race, is a type, in outward nature, of the higher truth—and ought to be a reminder of it to men. As this was spoken as a curse against the tempter, it was plainly in favor of the woman, and was so far an encouragement as to the result. The seducer had appeared in the form of a serpent, (when the serpent was as an angel of light,) and the friendship of that tempter had proved ruinous to the race. But these relations were to be reversed. *Enmity* should take the place of that fatal friendship. This should extend to the respective races, showing the far-reaching results. ¶ *Between thy seed.* Wicked men and devils. This transaction affected the whole race of man also. The general idea is plain—that between these respective races this mutual hostility should be carried out, and with victorious results to "the seed of the woman." Some take the phrase, "seed of the woman," to mean *posterity* in general. This is the widest sense. But it is not strictly true that all the human family have kept up this enmity against Satan: and it is not the human race as such which destroys Satan. "For this purpose the Son of God was manifested that He might destroy the works of the devil," 1 John 3 : 8. This He has already done virtually by His cross. (See Heb. 2 : 14.) "He spoiled principalities and powers, and made a show of them openly triumphing over them in it," Col. 2 : 15. Though the kingdom of light should at length triumph over the kingdom of darkness, yet a person is here referred to. "HE," the personal pronoun, which is sometimes used as a title of God, as against idols, who are not *persons,* but things. "Art not thou HE?" Jer. 14 : 22. Bishop *Horsley* suggests that the phrase, "*seed of the woman,*" fixes the reference to Christ, as it no where else occurs, and He was most peculiarly "*the seed of the woman,*" as He had a

human mother and no human father. "It is singular to find that this simple phrase, coming in naturally and incidentally in a sentence uttered four thousand years before the Christian era, and penned at least fifteen hundred years before Christ's advent, describes, exactly and literally, Him who was made of woman without the intervention of man, that He might destroy the works of the devil."—*Murphy.* All the wicked of our race are the seed of the serpent, (Matt. 13 : 38 ; John 8 : 44,) and they all shall have their lot with the devil and his angels (Matt. 25 : 41,) if they continue incorrigible and unbelieving. And all the good have an affinity with Christ, and shall share with Him in His glory and joy. Christ and His people are often referred to in the Prophets as a complex Person--Head and members. He shall conquer Satan and his hosts, (Isa. 42 : 1.) Jesus Christ is the Head of the body. He is expressly "THE SEED," as Paul has shown, (Gal. 3 : 16, 19.) ¶ *It shall bruise.* Literally, "HE *shall*," *etc.* As yet the Personal Deliverer was not clearly set forth; though Eve seems to have been led to expect a son as the Promised One, (Gen. 4 : 1.) This *Protevangelium*—or first gospel —took its shape from the immediate circumstances, and it is clothed in the drapery of the scene, so as to be intelligible to those of that time, while it would stand on record to be developed in its deeper sense, afterwards, in the advancing light of the gospel. Christ, the Messiah, was afterwards more distinctly set forth. The promised seed was restricted to the seed of Abraham—then further to the family of Judah—then, at length, to the house of David. OBSERVE.—We shall find one prophetic promise of Christ connected with each of the four great epochs of the patriarchal history, the Fall—the Flood—the Covenant with Abraham antd he Exodus from Egypt ; one with each of the heads of the race, Adam, Noah, Abraham, and these pointing forward to the Chief Head of the race — the Second Adam — Jesus Christ. The personal seed—the servant of Jehovah—the coming one—*He shall bruise thee* (*as to the*) *head.* So fatal against Satan should be the power of Christ as Mediator and Redeemer. As the serpent is destroyed by crushing the head where its poison lies, so Christ would trample upon Satan so as to crush his poisonous powers in the earth, and give His church victory over Satan's hosts. "The God of peace shall bruise Satan under your feet shortly," (Rom. 16 : 20.) Satan is to be bound and cast into the lake of fire, (Rev. 20 : 10.) Christ beheld Satan as lightning fall from heaven, (Luke 10 : 18.) He is called "the prince of this world," and is *judged,* or condemned, (John 16 : 11.) ¶ *He shall bruise.* Some editions of the Vulgate read, *she ;* and this is pleaded by the papacy as referring to the VIRGIN MARY—by whom, indeed, they have crowded out Christ and are leagued with Satan. ¶ *And thou shalt bruise him* (*as to the*) *heel.* This is the temporary and remote power which Satan was to have over the church—"the body of Christ," but only in the extremities, not at the heart. Thus he was allowed to afflict Christ in the flesh as his great antagonist, tempting Him, and bruising Him, departing from Him but only "for a season," (Luke 4 : 13.) Thus he would worry and annoy His people with afflictions, temptations, and persecutions. But it should be at *the heel*—passingly—and where the wound is most harmless, and least of all fatal.

OBSERVE.—(1.) Though Adam and Eve did not fully understand the promise, as we suppose, at first, it was couched in such terms as to be most intelligible to them, and the general sense of it was apparent. We may reasonably infer from the sequel of the history that they embraced the promise by faith—as Abel did—in their household, (Heb. 11 : 4.) (2.) Satan had fallen and been con-

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; [u] in sorrow thou shalt bring forth children: [w] and thy desire *shall be* to thy husband, and he shall [x] rule over thee.

17 And unto Adam he said, [y] Because thou hast hearkened unto the voice of thy wife, [z] and hast eaten of the tree, [a] of which I commanded thee, saying, Thou shalt not eat of it: [b] cursed *is* the ground for thy sake; [c] in sorrow shalt thou eat *of* it all the days of thy life;

u Ps. 43 : 6; Isa. 13 : 8; 21 : 3; John 16 : 21; 1 Tim. 2 : 15. w ch. 4 : 7. x 1 Cor. 11 : 3; 14 : 34; Eph. 5 : 22, 23, 24; 1 Tim. 2 : 11, 12; Tit. 2 : 5; 1 Peter 3 : 1, 5, 6. y 1 Sam. 15 : 23; z vs. 6. a ch. 2 : 17. b Eccl. 1 : 2, 3; Isa. 24 : 5, 6; Rom. 8 : 20. c Job 5 : 7; Eccl. 2 : 23.

demned before. But now this curse is pronounced upon him for the sake of our first parents and their race, to show that he is God's enemy as well as man's—and to make us rejoice in *Him* who was to come. "They hear God declare that He has put them into the ranks of a constituted army against their condemned foes, and that too with the hope of an Almighty help which the Son of God —the seed of the woman—should bring unto them."—*Luther.* See 1 John 2 : 13; Luke 2 : 21.

16. *Unto the woman, etc.* Whatever curse is now denounced against the woman, hope has already sprung up to mitigate the penalty. After such a sentence against the enemy, the race needs not despair. Literally, *Multiplying I will multiply thy sorrow, etc.,—I will surely,* (or greatly,) *multiply, etc.* She should have sorrow and pain as a mother, yet she should still retain her sex—still be a woman and a mother—and what is most and best, she should be a mother with reference to the promised seed. Though she should have sorrows peculiar to her sex, yet this would be only in order to the coming of the Promised Deliverer through her. Here, we see, there was a blessing along with the curse. ¶ *And thy desire* (*shall be*) *to thy husband, etc.* Similar language is used to Cain in regard to his birthright superiority over Abel, (ch. 4 : 7,) and the meaning seems to be—Thou shalt look up to thy husband—recognize him as superior and be subject to him. So Sarah called Abraham *lord.* The husband is head of the wife as Christ is Head of the church, (Eph. 5 : 23.) She who was given to man from his own side as part of himself, and a help suited for him, became his immediate tempter, and now she is to be "the weaker vessel," and her glory is to be in her dependence and trustful confidence. This is thought by some to include rather a prediction of that servile, degraded condition to which the sex should be reduced, as it has been in the East. But, doubtless, it looks also to the altered condition of things in which the woman was to be reminded, by her secondary position, of her primary part in the first transgression. Christianity has always elevated the female sex, but the Scripture has never claimed for them an equal share in government.

17. Adam is now sentenced last, as he was last in the transgression. Adam is cursed for yielding to the temptation, and is not excusable because tempted, (James 1 : 13–15.) But it is plain that not only he but his descendants with him are cursed. This was just and right according to that constitution by which all the race may be viewed as in the loins of their first father. But as it was only constructively their personal act, God has been pleased to place the sentence of the race on the ground of a legal imputation, accounting it as if it had been their personal act,

18 [d] Thorns also and thistles shall it bring forth to thee; and [e] thou shalt eat the herb of the field:

19 [f] In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: [g] for dust thou *art*, and [h] unto dust shalt thou return.

d Job 31 : 40. e Ps. 104 : 14. f Eccl. 1 : 13; 2 Thess. 3 : 10. g ch. 2 : 7. h Job 22 : 26; 34 : 15; Ps. 104 : 29; Eccl. 3 : 20; 12 : 7; Rom. 5 : 12; Heb. 9 : 27.

and this in connexion with the natural constitution by which they are one with Adam. And so over against this He is pleased to set to the account of all believers the finished work of Christ, as though it were personally their work. And this, in connexion with that spiritual constitution by which they are made one with Christ. ¶ *Hast hearkened.* Adam's excuse is here referred to, and shown to be vain. He is condemned because he *hearkened* to her *voice* instead of to the voice of God. ¶ *Cursed (is) the ground for thy sake.* A great change passed upon the earth. No longer was Adam to till a Paradise. The curse upon the ground really fell upon him, (vs. 18,) and all his labor and toil were to remind him of his own grievous fall. He was doomed now to labor and sorrow. Yet this curse of labor carried in it also an element of blessing for the fallen race—for to man, as fallen, idleness and indolence are the greatest curse.

18. *Thorns, etc.* Heb., *Thorn and thistle,* (collectively.) This shall be the spontaneous product of the earth. ¶ *To thee*—instead of all the fruits of Paradise, (Heb. 6 : 8.) And often thy greatest toil shall get only a bare subsistence. ¶ *Thou shalt eat the herb of the field.* This may be understood as a promise that the field shall nevertheless yield its herbs for his food—or as part of the curse—that he shall come down so low as to eat like the brutes the herbage of the field, instead of all the choice fruits of Paradise.

19. *In the sweat, etc.* The Divine constitution in this fallen state is that men shall get their food by their toil. So said the apostles, "If any would not work, neither should he eat," (2 Thess. 3 : 10.) But labor though compulsory is also healthful, and gives employment to the mind, so as to conduce to the highest happiness. The sleep of the laboring man is sweet, (Eccl. 5 : 12.) And a blessing is pronounced upon the laborers in Christ's cause, for they rest from their labors, and their works do follow them, (Rev. 14 : 13.) Yet this sentence includes all the sorrows and pains and sweating toils to which men are subject in gaining a livelihood. And it is meant that our daily and hourly troubles and hardships and privations should remind us of our sin. But labor is honorable, and not to be despised, now under the gospel of Christ, who made labor and sorrow sacred and sweet, and turned the curse into a blessing. This applies to all honest labor, and not to husbandry alone. ¶ *Bread.* A general term for *food.* ¶ *Till thou return.* Here is the great leading item of the curse—death. And all along, the man, in his daily labors, is *returning to the ground.* He has become mortal by sin, and he must be in some sense a laborer till death. Yet death itself, though given here as a curse, is converted by Christ into a blessing to his people. So he bruises Satan in the very head. Death is now to them the only avenue to eternal life and blessedness, when all these labors shall have an end. It is only *till* then. Thus death becomes our most happy exchange of worlds, and all that are Christ's sleep in Jesus, and he guards their dust as precious. ¶ *For.* A reason is assigned why

20 And Adam called his wife's name Eve, because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

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the body is to return to the ground, because man was made of the dust of the ground, (Gen. 2: 7.) Eccles. 12. Though spiritual and eternal death are not mentioned here, they are implied—in all the shame and fear and remorse and falsehood. It is plain that if Adam had not sinned, he and the race, who had their trial in him, would have lived forever, (vs. 22.)

OBSERVE.—We see that as the race was in Adam, so it sinned in him, and fell with him in his first transgression. It is not a condemnation merely for Adam's sin, which we suffer, as if we had been entirely without implication in it, but we are counted as having acted in our first father. This was the divine constitution, and infinitely just and good. No one of us could fairly complain of our representative's facilities and opportunities in this probation of the race. Who shall claim that he himself would have done better, or would now do better, standing in Adam's place, than Adam did for him. Some argue that the death denounced as the curse of sin was simply physical death, and that the opposite, namely, *life*, undying existence, was the reward of obedience; and that accordingly the wicked are to be annihilated. But 1, annihilation is not "everlasting punishment," which the wicked are to suffer. It is rather a release from punishment, by blotting one out of existence. It is the cessation of punishment by the cessation of existence. 2. Life, as mere existence, is not necessarily a reward, for the existence may be miserable, and will be if it have in it no spiritual life, as something higher and better than the physical existence. Hence as spiritual life, in the likeness and favor of God, is the reward of obedience, so spiritual death, in alienation from God, is the fruit of disobedience.

§ 16. THE FALLEN PAIR CLOTHED —DRIVEN FROM PARADISE. Ch. 3: 20–24.

20. The first act of Adam under the curse is here recorded. Here we may look for the impression made upon him by the curse. It speaks of faith and hope. He had already called his wife's name Isha—"*woman*," (ch. 2: 24,) to designate her relation to man. Now he calls her by a new name, expressive of her new relation as just revealed in the promise. He calls her name חַוָּה (Havah) EVE (Gr. *life*) and the reason is assigned, whether by Moses or by Adam, probably the latter, *because she was the mother of all living*. This is the confession of Adam's faith in the promised seed as to come through Eve. And already Adam saw in his wife the divinely constituted mother of the living seed, by whom the victory over death was to be achieved. "In Him was life." "I am the Life," "the Resurrection and the Life," "the Bread of Life." "He that liveth (after death over death,) and hath the keys of hell and of death," (Rev. 1: 18.) It was as yet only an indistinct conception of the promised seed, but that Eve should be the mother through whom should come the victorious "seed of the woman." She is the life-mother, the mother of all living ones. The *Pers.* and *Saad.* read, "*of all intelligent beings.*" But rather, of all *the living ones*, in the spiritual sense. And however indistinctly Adam may as yet have comprehended this, in its fulness, the name expresses his faith in the great Messianic idea, and it stands on record to be opened in its deeper meaning by the advancing light of the Old Testament gospel.

21. Here is next recorded the first act of God towards the fallen pair

22 ¶ And the LORD God said, [i] Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, [k] and take also of the tree of life and eat and live for ever:

i ver. 5. Like Isa. 19:12, and 47:12, 13; Jer. 22, 23. k ch. 2:9.

since their sentence. *The Lord God made coats of skins;* literally, *gave coats.* The term means commonly to *appoint, ordain.* This is so particularly recorded to show that it was by divine direction, and in connexion with the events just narrated. It can scarcely be doubted that the skins were those of animals appointed for sacrifice, and that such a covering was to signify to them their need of the propitiation which alone could cover sin, and take away shame, and which was to come by the death of the Lamb of God—the Prince of Life. Since the fall, this blood-shedding would be the only acceptable mode of sacrifice, involving faith in the great sin offering. So we find Abel bringing his animal offering. And there is no record of the first institution of sacrifices, if not here. And nowhere would it be so natural as at this very point. Here by this appointment of animal sacrifices, they had a further intimation than before of the plan of salvation, and here they would get an idea of the necessary and blessed application of the benefits to themselves, by putting on the skins as clothing to cover their nakedness. So Christ invites, commands us to buy of Him white raiment, that we may be clothed, etc, Rev. 3:18. The charm of this too is that it is God's plan. Christ is the Lamb of *God. God clothed them,* Isa. 61:10.

22. *Lo, the man has become.* Some take this to mean, "Behold, the man has set himself up as God." As the tempter wickedly suggested that he should be as God, to know good and evil, this is what man aimed at, and became at heart. Or, the Lord God calls attention to the condition of Adam in the light of Satan's false promise. As though he had said, "Lo, see what man has now attained. This is the sense in which the man has become as one of us—to know good and evil." Or it is a contrast here drawn with his unfallen estate: *Lo, the man was as one of us, to know good and evil; and now lest,* etc. These are the commonly received views of the passage. This verse may be better understood by regarding its close relation to the preceding. Jehovah had just now signified to the fallen pair the method of His grace, by vicarious blood-shedding, and clothing with the victim's skin. And now, upon this significant symbolical transaction, He regards the man as having accepted the proffered atonement, and as having thus become an heir of the promises. Behold the man clothed, and in his right mind. He has indeed, now by grace, become what Satan falsely promised — as God. "Beloved, now are we the sons of God." He is partaker of the divine nature," and has put on the new man, which is "*renewed in knowledge,* after the image of Him that created him." Col. 3:10. The man sees, in the slain sacrifice, the expiation promised; and in the clothing of skins, he accepts by faith the sacrificial provision as the only covering for his sins. And now God, in His Redemptive name, Jehovah, passes upon the repentant and believing Adam this verdict of acceptance.

But *now,* in this new estate, under this altered dispensation of grace in Christ Jesus, it is no longer allowed to man to take the sacrament appointed under the economy of works. "*Lest he put forth his hand and take of the tree of life, and eat and live forever;*" lest he seek to live any more

23 Therefore the LORD God sent him forth from the garden of Eden, [1] to till the ground from whence he was taken.

1 ch. 4: 2, and 9: 20.

by the works of the law, instead of by the hearing of faith; therefore, he must be put forth from that natural garden of Eden, so as to attain by grace through faith to the spiritual paradise of God above, (Rev. 2: 7.) Thus the man would be shut up unto the faith—excluded from a system of salvation by works, and made to feel his entire dependence on Him who is "the Way and the Truth and the Life." But this is the man Adam in his individual character, and no longer in his representative capacity. Yet all by the like faith may live. (See Dr. *Candlish and McDonald.*) This view will be more apparent if we consider, 1. The connexion in which this language is spoken, not immediately after the fall, and as a part of the sentence, but immediately after the clothing of skins, and as part of the fruits of redemption. 2. It refers to *the man* in his individual capacity, and not to the race. 3. It is followed by an exclusion from the seal of the covenant of works, which is now supplanted by the covenant of grace. 4. It occurs after Adam gave the name to *Eve*, which signified his faith, calling her the mother of all living. 5. It is said, He is become as one of us. Here is the council of grace at the new creation, as at the old creation, ch. 1, bringing to view the different persons in the Godhead. And here the man is said to have become as *one of us*. *Alting* understands that this refers to the second person of the Godhead and hints of the God-man, and of the likeness to Christ.

It was therefore a most gracious and merciful procedure on the part of God to drive our first parents from the garden of Eden, to place them beyond the reach and even the sight of the tree of life, that they might therefore feel how helpless and hopeless was their condition, except for the promise of the Saviour; that they might be shut up to a simple reliance on Him as the only way to recover the life they had forfeited, and thus look longingly for the promised seed of the woman. See *Gordon.* As Adam had forfeited the life of which this tree of life was the sign, he had forfeited all right to the sacramental partaking of it, and was therefore justly excommunicated from the paradise. The Divine appointment had been that life immortal was to be enjoyed in connexion with the partaking of this tree as the symbol and sacramental seal of the covenant: and here is simply God's declaration that this covenant has been broken by man, and this constitution is to be broken up. The church in Paradise is no more. It was not the mere eating of that tree that could give immortal life, for it had been partaken by them, and yet death had ensued by sin. God would also now exclude man from that which might be a vain confidence to him, and a delusive hope in the outward sign.

23. *Therefore.* To abolish that original constitution, and to declare the covenant of works void by the fall of man, *the Lord God cast him out—sent him forth from the garden of Eden—*(*drove him out*, vs. 24,) by force — however reluctantly they might leave it—*to till the ground.* This was the Divine appointment, that instead of tilling the rich and fertile garden of Paradise, he should by hard labor till the ground outside of the garden — the outside ground, or region where he had been created, and from whence he was taken to be placed in Paradise. OBSERVE.—(1.) There was mercy even in this expulsion from the garden; for living forever now in this fallen estate of sin and misery would have

24 So he drove out the man: and he placed [m] at the east of the garden of Eden [n] cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

m ch. 2:8. n Ps. 104:1; Heb. 1:7.

been only the curse of Cain infinitely prolonged, (ch. 4:15, 16.) (2.) Though the fallen pair were driven out from the garden, they were driven out *clothed*—provided with the clothing which God gave them, as symbolical of a vicarious righteousness.

24. *So*, etc. The act of expulsion is here repeated. ¶ *The cherubim*—(*and he placed*, lit., *caused to dwell the cherubim, and the flaming sword unfolding itself to keep the way of the tree of life.*) This word is found ninety-one times in the Old Testament, chiefly in the plural, more rarely in the singular. Here it is *the cherubim* as something already known, though the word first occurs here. The use of the term symbolically would imply the existence of the real creatures; either as a complex person, or perhaps only in the constituent animal types named. From the use of the verb *shakan*, conveying the idea of *shekinah*, as the visible manifestation of the Divine presence, we understand that the place of divine worship was shifted from within the garden to the outside. But though outside, it was at the gate. Here they appear as mediating between the tables of the law enclosed in the ark and the shekinah, or visible presence of God enthroned above their folded wings. This would seem therefore to have been here a symbol of the Divine human presence. These may have been living creatures, or glorious symbolical forms. To Ezekiel they appeared only in vision. As regards their form, they were the combination of the highest orders and offices of life in the creation. The four living creatures in a complex person—the lion, the ox, the eagle, and the man in one, (Ezek. 1:10,) as types of the highest animated beings, seem to have symbolized the Divine attributes or the most exalted agencies in combination with humanity. In this wondrous, complex Person, therefore, would be dimly shadowed forth the *God-man*—"the Lion of the tribe of Judah." So in the temple God had His seat between the cherubim. His visible presence in a cloud was seated on their wings over the mercy-seat. So God was there at the gate of Eden to commune with fallen man from between the cherubim, the symbols of His incarnate presence. The human face, among those features of most exalted attributes, would be a symbolic representation to man of the glorious coming One, and of the glory to which man should attain through Him. In the visions of John we find a further development of the idea belonging to these same cherubic forms. The four living creatures, unhappily rendered, "*the four beasts*," appear in the heavenly state as prominent in the worship, and associated with the four and twenty elders. They are distinct from the angels, and they seem, along with the elders, to represent that highest style of life to which the redeemed church attains in glory, as one with Christ, Rev. 5:6–14; 7:11; 14;3. See also Exod. 25:18; 26:1, 31. Num. 7:89. Ps. 80:1; 99:1; 18:10. Ezek. 1:5; 10:2. 1 Kings 6:23, 29, 35. It is now established that composite animal forms, such as the cherubim of Scripture, and what was probably a traditional imitation of them—the winged human-headed lions and bulls of Nineveh, and the sphinxes of Egypt, were intended to represent beings, or a state of being, in which were concentrated all the peculiar qualities and excellencies which distinguished the creatures entering into the combination.—*McDonald. Creation and Fall*, p. 474.

CHAPTER IV.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Accompanying this composite being or symbolic form was *the flame of a sword turning itself about*—the flashing of a brandished sword—symbolic of the Divine law; "the sword of the Spirit, which is the word of God," actively operating as it was flashed and brandished in connexion with this complex, personal cherubic form. This whole figure would represent therefore the *personal word* along with the *written word*, the law along with the gospel. Mercy and truth met together, righteousness and peace kissing each other, and operating in perfect harmony, *to keep the way of the tree of life*. The way of life was hitherto represented by the tree of life, as the seal of the covenant of works. That covenant having been broken by man, he is thrust out from the application of this seal, and here he sees access to it debarred by this glorious cherubic form, accompanied with a flaming sword. This, however, was not only judicial, but merciful. This was God's declaration, that "the way of the tree of life" should be guarded and preserved, not forever to be kept *from* man, but to be kept also *for* man under the guard of the *highest offices, and most exalted life*. This conquering "seed of the woman" is found opening it again to man, and excluding from it "whosoever loveth and maketh a lie," Rev. 22:14, 15. Accordingly, we find the "inheritance incorruptible and undefiled, *reserved* (preserved) in heaven for us who are kept (as with a military guard) by the power of God through faith unto salvation, ready to be revealed in the last time," (1 Pet. 1:5.) And so we find the tree of life again exhibited in the midst of the paradise of God, (Rev. 2:7; 22:2.) "And there shall be no more curse." "To him that overcometh will I give to eat of the tree of life." "Blessed are they that do His commandments, that they may have right to the tree of life," Rev. 22:14.

OBSERVE.—1. There is no hint in this only primitive history of our race, that different portions of the human family proceeded from different pairs of progenitors, but there is all along the clearest presumption of only a single pair—Adam and Eve, from whom all mankind have descended.

2. The church of God already existed in the family of Adam, and public worship was required and performed at an appointed place, and with appointed observances.

3. It is plain from the record that Adam was constituted the covenant head of the human family, and by this Divine arrangement, acted under that covenant for his posterity also. And this is the more fitting, from the fact that he was the natural head of the race, and that they were in him, as being in his loins. This judicial constitution was not arbitrary, but had its basis in the natural constitution, which was itself according to the sovereign plan of God.

4. The fall of man had been eternally foreknown to God, and the provision for his redemption had been made from eternity, (Eph. 1:4,) Therefore God created man in order to display all His moral attributes, and to show His grace and truth in the second Adam.

CHAPTER IV.

§ 17. THE TWO CLASSES OF MEN —CAIN AND ABEL—SACRIFICE AND MURDER. Ch. 4:1–16.

Here occurs the history of two sons of Adam. Each representing a class of men ever since in the world.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was [a] a tiller of the ground.

[a] ch. 3 : 23; 9 : 20.

Two opposite principles and tendencies are here exhibited at the outset of our fallen history. The question is still, as at the Fall, between faith and self-sufficiency—God's plan or man's.

1. The birth of Cain and Abel probably occurred soon after the Fall. These births have their highest importance from the promise of "the woman's seed," who was to conquer the serpent. This is the first step in that lineal descent by which Christ was to come. All the genealogies, henceforth so minutely recorded, are important as tracing the lineage of Christ. The whole Old Testament history is but an introduction to the history of the Incarnation of the Son of God. Luke, therefore, traces the genealogy of Jesus up to Adam, (Luke, ch. 1.) All the hopes of the first pair being now based upon their promised seed, it could scarcely be wondered at that *Eve* regards the birth of her first-born in this light. The name *Cain* indicates this, meaning *possession*. And this, in connexion with her remark at his birth, seems to be a kind of joyful "*Eureka*" of this first mother over her first born. ¶ *I have gotten* (possess,) *a man Jehovah*. The name "Jehovah," as we have seen, is the redemptive name of God—that in which He displays Himself as the *Coming One*—He who shall be. And here Eve, the life-mother, says, "I have gotten a man, the Coming One,"—"the seed of the woman" promised as the Deliverer. This was her natural confidence that she had, in the person of this male first born, acquired the object of her faith and hope. So *Ps. Jon* reads, "*I have gotten a man, the angel of Jehovah.*" Syr., *A man Jehovah.* Others read it, *a man from* or *with* Jehovah. So *Keil.* The Heb. particle before "*Jehovah*" is the same as before "*Cain*," and is the sign of the objective case. It is objected by *Dathe* that if she knew that the Messiah must be Jehovah, how could she think that Cain was the Messiah, when she knew him to be the offspring of Adam." But it was as the seed of the woman that she looked for the glorious Coming One—and here is the first instance in which the name "Jehovah" is used alone by any of that time. Moses first uses it in the history in connexion with *Elohim* in ch. 2 : 4. As Eve here first used the name she meant only the *Coming One*, who was to be the woman's seed, without understanding the name as Moses did, and as we now do, in its application to God alone. But God, it would appear afterwards, was graciously pleased to apply the name to Himself—the name by which the coming Deliverer had been previously known—thus further disclosing the great truth that the conqueror of the serpent would be a Divine Personage, and no ordinary descendant of Adam. God would then be known not only as *Elohim*, but as Jehovah-Elohim—the Redeemer God. "Then, also, men began (in the days of Enos,) to call upon the name of *Jehovah.*"

2. *And she again bare.* Lit., *And she added to bear his brother Abel.* It is commonly inferred from the phraseology here that these were twins. The name *Abel* is significant also, meaning *vanity*. It may be supposed, however, with *Kurtz*, that she soon became aware of her error, and called her second son *Abel*—"vanity," on this account. Or the name may have been Divinely ordered as an incidental prediction of the *vanity* of her fond maternal hopes, as to be developed in the his-

3 And in process of time it came to pass, that Cain brought [b] of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [c] the firstlings of his flock, and of the fat thereof. And the LORD had [d] respect unto Abel, and to his offering:

b Num. 18 : 12. c Num. 18 : 17; Prov. 3 : 9. d Heb. 11 : 4.

tory. Others think the name was suggested by her sense of their fallen condition, and of the misery she had entailed upon her offspring. ¶ *Keeper of sheep.* Lit., *feeder of a flock*—(sheep and goats.) The respective occupations of these brothers in after life are now mentioned, as bearing on the after history. The race was not first in a savage state, and only afterwards gradually civilized. They were first in this state of civilization in which such distinct and honorable callings are pursued. The first occupation by which the godly man is here distinguished from the ungodly, is that of a *shepherd.* Who can fail to think of "the Good Shepherd," as already typifying Himself in history. His calling seems to have had an effect in shaping his conduct. Cain was a "*tiller of the ground,*"—a husbandman. It was no fault of his occupation that Cain took so opposite a course from Abel.

3. *In process of time.* Lit., *at the end of the days.* It is doubted whether this refers to the end of the week or of the year—to the *Sabbath,* or to the time of ingathering. More likely this phrase denotes the Sabbath—which was then the seventh day—*the end of the week days.* And as it is plain that the Sabbath was observed as holy time since its formal institution by God in Paradise, it was doubtless kept holy by such appointments of worship as would distinguish the day. All the nations of antiquity have agreed without exception, in the use of sacrifices as a mode of worship. And it is clearly traceable to this original appointment of God. It continued four thousand years to be the chief central feature of all Divine worship. It was the problem of ages, the full solution of which was not reached till its goal was attained in the fulness of the time, on Calvary. ¶ *Cain brought.* There was a vital difference in the material of these offerings as presented by Cain and Abel. Here was already the very distinction afterwards made in the Levitical service. The bloody sacrifice had always in it the idea of death, as the desert of sin—and this provision of an animal as a substitute, carried with it the idea of a vicarious death, as required for atonement. But there was, also, *an offering,* or oblations,(lit. *minhhah,*) which was unbloody—made of flour or meal, and called *meat offering,* though properly a *meal offering.* This was usually a thank offering—and was also appointed to be offered along with bloody offerings. Cain would naturally enough bring this kind if he had had no direction. But in the nature of the case it is plain that the animal sacrifice was appointed by God as indispensable—whether with or without the other. So we find it in the Law afterwards, (Levit. 2 : 1, 4, 7.) Here is the blood of "the Lamb slain from the foundation of the world," (Rev. 13 : 8.

4. Accordingly we find Abel bringing a bloody sacrifice. This was his confession of faith—that "without shedding of blood is no remission." His faith led him to bring this kind of offering—and his faith accompanying the act also, made the offering acceptable. So Paul declares, (Heb. 11 : 3, 4,) "By faith Abel offered unto God a more acceptable (lit., a *fuller*) sacrifice (*more of a sacrifice*) than Cain." ¶ *Of the firstlings.* The

5 But unto Cain, and to his offering, he had no respect. And Cain was very wroth, [e] and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

e ch. 31 : 2.

first-born and unblemished—first and best. This is in the spirit of the Divine command and runs through the law of Moses, (Exod. 13 : 12 ; Deut. 12 : 6.) ¶ *And the fat.* The cream of the matter God claims—lit., *the fatness of them.* In the law it was "the fat of the inwards,"—representing the best affections, Exodus 29 : 13. It would seem altogether probable that these offerings were presented before the cherubic form at the gate of Eden,—and that this was "the presence of the Lord" from which Cain afterwards "*went out,*" (vs. 16.) It is also probable that these brothers had been used to bring their offerings, as divinely appointed ; but that now Cain departs from the prescribed method and from his own custom—and acts the apostate—unless we understand that this was their first offering—at mature age. Cain incurred, also, special guilt as being the eldest—the *first-born* son. OBSERVE.—Here already in the second generation we find division of labor, and the rights of personal property. ¶ *Had respect.* Lit., *looked to*—approvingly. (Ar., *accepted.*) Paul declares that *God testified of his* (*Abel's*) *gifts,* (offerings,) Heb. 11 : 4. How this testimony was given we do not know. In other cases it was by fire from heaven sent down to consume the offering, (1 Kings 18 : 38.) So it may have been here. By means of it, his sacrifice, offered in faith, Abel *obtained witness* (was witnessed to,) *that he was righteous,* (justified,) Heb. 11 : 4. It is the faith of Abel that Paul celebrates. And the faith was a faith in that which the sacrifice set forth—a faith in the vicarious sacrifice that was represented there as indispensable for reconcilation of God and man. It seems most probable that the flame from the Shekinah may have darted out so as to consume the offering of Abel—signifying that the justice of God was satisfied in that which the bloody offering symbolized.

5. *But unto Cain, etc.* This element of blood-shedding was that which Cain's sacrifice lacked, and his choice of such a bloodless offering, against the Divine requirement, was his open profession that blood-shedding was not requisite, at least for him. Of course he lacked the faith in the coming sacrifice, which was indispensable to righteousness. He professed no sense of sin's deadly nature and deserts, and no faith in the Divine provision as the only mode of reconciliation. He set up his own plan against God's—his own reason against faith—and, of course, he found no room in his system for the gospel of the Old Testament. It was not that Cain's sacrifice was less costly than Abel's that it was incomplete—but that it lacked the essential element of *faith*—both as to the matter and as to the manner. ¶ *Very wroth.* Lit., *It was kindled to Cain.* As we say—his anger was kindled. He was angry against God and against his brother, as the friend of God. "Thus Cain, the first-born of the fall, exhibits the first fruits of his parent's disobedience in the arrogancy and self-sufficiency of reason rejecting the aids of revelation, because they fall not in with its apprehension of right."—*Magee.* And from this proud rejection of the Divine provision, he went on to harbor enmity and malice, leading to revenge and murder. "Of sin because they believe not on me," (John 16 : 9.) ¶ *His countenance fell.* He became morose and

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

surly in his expression, carrying in his very face the ill-humor that was rankling in his bosom.

6. Jehovah, though well knowing the evil spirit in Cain's bosom, stoops to expostulate with him—most tenderly urging upon the poor, soured spirit, the only provision—and pressing the grace upon his acceptance as though it were a merchant urging his wares. "I counsel thee to buy of me."

7. The Divine expostulation refers to the unreasonableness of his anger—and sets forth the case in its true light. ¶ *If thou doest well.* Lit., *If thou shalt do good—is there not lifting up*—acceptance—the same as with Abel, or, *the excellency,* (i. e., *the birthright* above Abel which Cain had by birth as the elder, but which he felt that he had now lost,)—*and if thou shalt not do good, sin* (*a sin offering*) *is crouching at the gate.* As much as to say, the great principle of the Divine administration is holy, and just, and good. There is acceptance to the well doer, or, as between yourselves, birth-right privilege to you. If you will stand upon your own merit, as you propose, in rejecting the sin offering—then do good and live—keep the law and stand if you can, upon your spotless innocence, (Rom. 10 : 5.) *But if thou shalt not do good* (this is the law,) *a sin offering is crouching at the gate*—at the gate of Eden—the sanctuary—in presence of the Shekinah there is the provision for a sacrificial offering. The verbs here are in the future—the form for the declaration of the law. The meaning of the latter clause is, that if Cain would own himself to be a sinner, and stand on the plan of grace, there was a provision in the animal sacrifice for that very purpose, testifying of the desert of sin, and of the need of blood-shedding for reconciliation. To understand it as some do, "If thou doest not well, sin lieth at the door,"—is nearly, if not quite a tautology. "If thou sinnest, sin is chargeable against you." The term here used (hattach,) is the Levitical term for sin offering, and so, also, Hos. 4 : 8, and in the New Testament the term "sin" is sometimes so used, 2 Cor. 5 : 21 ; Heb. 9 : 28. The term rendered "*lieth*" is more properly rendered "*croucheth,*" and is used of animals lying down, and the participle here in the masculine belongs to the animal referred to by the feminine noun, according to the Hebrew custom. Whereas in places where the noun is used to mean *sin,* the verbal form is in the *feminine,* directly agreeing with it. The nature of the transaction is fully set forth by Paul in the Hebrews, (ch. 11 : 4.) It was by *faith* that Abel offered a more acceptable sacrifice (a fuller, more complete sacrifice,) than Cain. Faith led him to bring a bloody sacrifice—as a sacramental memorial of the blood-shedding to come—and faith in that which his offering symbolized made it acceptable to God—"for without faith it is impossible to please Him," (Heb. 11 : 6,) and "whatsoever is not of faith is sin," (Rom. 14 : 23.) ¶ *And unto thee, etc.* This clause evidently refers to the ill-feeling of Cain against his brother—on account of Abel's acceptance in preference to himself. And in answer to the inquiry about the cause of his anger, it suggests this relief from the difficulty. By the sin-offering provided, you may be restored to your forfeited birthright relation, and thus *his desire shall be unto thee, and thou shalt rule over him.* This language "*his desire shall be unto thee,*" expresses subjection and dependence, and as we have seen, (see notes, 3 : 16,) it might be paraphrased, *He shall look up to thee,* as his head,

8 And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and [f] slew him.

f Matt. 23 : 35; 1 John 3 : 12; Jude 11.

etc. The sense given to this passage by many is, "If thou doest not well, sin is crouching (lion-like is *lurking*) at the door—and to thee is its (his) desire, (i. e., it (he) wishes to overcome you, 1 Peter 5 : 8,) but thou shouldst overcome it." See *Magee, on the Atonement,* No. 65, p. 384. The Septuagint reads it, "Though you may have rightly offered, yet, if you have not rightly divided, have you not sinned? Be at rest. To you shall he submit himself, and you shall rule over him." Some understand the passage as explanatory of the foregoing transaction. Others understand it as pointing Cain to the provision yet within his reach. But the former may include also the latter. *Candlish* understands the allusion to Adam's relation to Eve, (Gen. 3 : 16,) as expressed in the clause, "Unto thee shall be his desire," thus, namely, that like the husband's command over the wife is the believer's command over sin. It shall no longer have dominion over you, but shall be in subjection—as Eve to Adam.—(Vol. I., p. 140, note.) Dr. *Murphy,* in his recent commentary, understands this to be all in the tone of warning, "Sin lieth at the door,"—sin past in its guilt—sin present in its despair—and above all, sin future as the growing habit of a soul that persists in an evil temper, and goes on from worse to worse. So that sin is represented as awaiting him at the door like a crouching slave to do the bidding of his master. "And unto thee shall be his desire," etc., would then mean, the entire submission and service of sin will be yielded to thee as thy willing slave. Or, if the reference be to Abel, then he understands it—his (Abel's) desire and forced compliance will be yielded unto thee, and thou wilt rule over him with a rigor and a violence that will terminate in his murder. But this would confound the mastery of sin with the slavery of sin, and is based on a misunderstanding of the passage, ch. 3 : 16. (See Notes.) *Keil* understands it that the allusion is to the serpent. Sin is here personified as a crouching animal seeking to devour, (a roaring lion, crouching at his door,) 1 Peter 5 : 8. But by restraining his wrath, sin should be brought into subjection, and he should get the mastery of the monster.

8. *And Cain talked, etc.* Lit., *And Cain said to Abel.* It is not the common phrase of speaking (לְ,) to any one, as next clause, vs. 9, vs. 13, ch. 3 : 14. The preposition here (אֶת) conveys the idea of against. What he said is not here recorded. Some have understood it as denoting a general fraternal talk. Others, that he told Abel what God had said—("*said it* to Abel.") Others supply certain words as, "Let us go into the fields," which is mere conjecture. The record is brief, and it matters not what he said. The omision would seem to be designed to point attention to what he did, *viz.,* that he entered into conversation with his brother, against whom he felt such enmity, and the idea is conveyed by this brief record, that what he said led on to slaying his brother. See 1 John 3 : 12; 2 Sam. 20 : 9, 10. ¶ *And it came to pass when they were in the field.* Most suppose that Cain had feigned kind feeling, to put Abel off his guard till a convenient time and place should occur for the murder. But it would seem that he spake reprovingly, (see below.) The root of his enmity was

9 ¶ And the LORD said unto Cain, [g] Where *is* Abel thy brother? And he said, [h] I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood [i] crieth unto me from the ground.

g Ps. 9 : 12. h John 8 : 44. i Heb. 12 : 24; Rev. 6 : 10.

his brother's purity, in contrast with his own sin and shame. "Because his own works were evil, and his brother's righteous," 1 John 3 : 12. *Oecolampadius* remarks that "when the Divine counsel has profited nothing, matters commonly grow worse." ¶ *Rose up against.* The preposition here is the same used in the preceding clause—and Cain spake to (against,)—and is in this context several times used and to the like effect —as in vs. 9, where Jehovah speaks to Cain after the murder—and in vs. 13, where Cain replies complainingly to God, and in ch. 3 : 14, where introducing the language to the serpent, it is "God said to (against) the serpent." So ch. 3 : 2, 4. ¶ *His brother.* So much the more cruel and criminal that it was "*his brother*" whom he slew. OBSERVE.—(1.) Here occurs the first death, showing the terrible consequence of the curse, not only in the death of the body, (Abel's,) but what is worse, in the death of the soul, (Cain's.) (2.) One sin against God leads to other sins against Him. "Evil men and seducers wax worse and worse," (2 Tim. 3 : 13.) How long Cain harbored this enmity against Abel we do not know. He never lost the grudge which kept rankling in his bosom till he did the deed. As human death was unknown till then, he could not have known to what an awful issue his enmity would lead. How must he have been shocked to witness the result of his rage. So, "sin when it is finished bringeth forth death," (James 1 : 15.) It is inferred from ch. 4 : 25, that this murder must have occurred nearly one hundred and thirty years after Adam's creation, and just before the birth of Seth—when Adam must have had a large number of descendants.

9. As in the case of his fallen father so here, the criminal is addressed by God in terms of searching inquiry. ¶ *Where is Abel thy brother?* This is the very point. "*Thy brother*" is the emphatic part. "*Where is he?*" God asks not for information, but to bring Cain to see his awful wickedness, and to confess his sin and shame. Cain had thought to be rid of the presence of his enemy. But he had forgotten the presence of God which now he cannot escape, and which is the presence of infinite goodness, infinitely terrible to the sinner. ¶ *I know not.* First of all, he stoutly lies unto God. This is the impulse of sin to grow bold and hope to escape by further and bolder sin—especially to conceal crime by lying. So did his father Adam. ¶ *Am I,* etc. The next step is to charge God foolishly as if He asked of him something unreasonable, or laid upon him a responsibility not his own. As much as to say, "You have no right to demand of me an account of my brother. I know not where he is—and I should not be required to know." This is both falsifying and finding fault with God. "Hence it appears how great is the depravity of the human mind; since when convicted and condemned by our own conscience, we still do not cease either to mock or to rage against our Judge."—*Calvin.* God has a right to demand of us this sort of brother's keeping—neither to do violence nor to allow it to be done—the first on the score of justice, the second on the score of love.

10. If Cain yet hoped that God

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater than I can bear.

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did not know of his crime, now he must confront the naked charge. Now, upon this wicked denial and cavil of Cain, God presses him with the bloody deed, and shows that he cannot escape His strict judgment. As He replied to Adam exposing his plea of nakedness, (ch. 3:11,) so here to Cain—(lit.,) "*It is the voice of the blood of thy brother crying to me from the ground.*" Heb., "*the bloods,* (plural.) This plural form in the Hebrew expresses eminence. I hear the voice of the precious blood of thy brother which is crying, etc. The *Chald.* paraphrases it, "The voice of the bloods of (the generations of good men who might have sprung from) thy brother." The apostle, in the Hebrews, is thought by some to refer to Abel's blood in contrast with that of Christ—but others understand it of the blood of Abel's sacrifice, (Heb. 12:24.) If the former, it would mean that Abel's blood cries for vengeance—and that of Christ cries for pardon. If the latter, it would mean that the blood of Christ speaks better things than the blood of Abel's sacrifice and all the bloody offerings of the law.

OBSERVE.—(1.) God takes note of men's crimes though there be no accuser present. (2.) He visits on the murderer his penalty. (3.) He cares for the good, even after death, vindicating them.

11. God now pronounces on Cain the curse. 1st, as regards the ground. Just as the very ground itself sympathized with the death of Christ, so here with that of Abel. In Adam's case, the ground was cursed for his sake; in Cain's case, he himself is personally *cursed from the earth,* (lit., *ground.*) "So that it shall no more afford him a secure resting place." And the ground would refuse to him her strength, (even with all his labors) because the blood of his brother, which she had drunk up, would be a kind of poison in her bosom to spoil the fruit of his toil.

12. *Shall not henceforth yield,* Heb. *shall not add,* etc.—shall not *any more* yield, etc. The original curse upon Adam had been that he should gain his subsistence only by the sweat of his brow; yet he should gain it thus. Upon Cain the curse is, that though he should till the ground, yet, in a kind of revenge, it would refuse to *yield* to him *her strength,* and so he should roam from place to place, all along reminded in his daily living and by his fruitless labors of his dreadful crime. Meanwhile he should carry about with him the materials of his own torture in a guilty conscience, such as a murderer alone can know. "In the case of the first murderer, God designed to furnish a singular example of malediction, which should remain in all ages."—*Calvin.* ¶ *A fugitive,* Heb., *a wanderer and a fugitive.* Roaming about unsettled, and flying from the face of man. The very ground turned against him, he would be *homeless,* and his conscience condemning him, he would flee even when no man pursued.

> "He found, where'er he roamed, uncheered, unblest,
> No pause from suffering, and from toil no rest."

All his comfort must be on the earth, and this God takes away from him.

13. *My punishment,* etc., lit., *great is my punishment from (beyond) bear-*

14 [k] Behold, thou hast driven me out this day from the face of the earth; and [l] from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [m] *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him, [n] seven-fold. And the LORD [o] set a mark upon Cain, lest any finding him should kill him.

k Job 15 : 20–24. l Ps. 51 : 11. m ch. 9 : 6; Num. 35 : 19, 21, 27. n Ps. 79 : 12. o Ezek. 9 : 4, 6.

ing; or, *my sin from taking away.* He complains of the insufferable severity of his punishment, but he gives no sign of repentance. Some read it, "*My iniquity is greater than can be forgiven.*" The noun may mean either *sin, or punishment of sin,* but here probably the latter, as he goes on more fully to express the idea. Cain was filled with anger and fear, perhaps also with remorse and despair. *Hävernick* says, The unbloody offering of Cain stands in remarkable agreement with the expression, "*My sin is greater than can be taken away.*" The verb is that which is used for *bearing or taking away sin.*

14. Cain here recites and dwells upon his sentence, "*Behold thou hast driven me out this day from upon the face of the ground, and from thy face I shall be hid.*" *Luther* reads, "*Out of the land.*" The same word is used ("*the ground,*") as in ver. 11, and refers to the same. He regarded the sentence as a virtual exile from the face of the soil, which should refuse him food. What he adds in the next clause means, "From thy favoring and protecting face I shall be hid; from thy kind presence — such as made Abel happy, as it beamed in the glorious cherubim. The murderer begins to feel himself thus abandoned of God. And now, full of terrors for the future, he sees nothing in the prospect but revenge to be visited upon him by every one he should meet. Every one of Adam's family, however multiplied, now, and in the future, would seem to be pursuing him to slay him. Poor Cain! He dreads death, which he first saw so horribly in the case of his brother.

OBSERVE.—Much as he must have dreaded to meet God, he dreads also more to be cast away from His presence and favor forever. Besides, he seems to have expected that his complaint would be heard and answered in the presence of the Shekinah, but that if exiled beyond its precincts, he should be driven forth beyond the circle sacred to the worship of God, and to the highest earthly enjoyment in the visible display of His presence.

15. *Therefore.* God spares the life of Cain. This is in mercy to give him opportunity for repentance, and to save him from the just retribution that the murderer should always expect. Capital punishment Cain felt to be his desert, and what he should certainly receive at the hands of outraged society. Conscience witnessed to the desert of it before the law was proclaimed to Noah, (ch. 9 : 6,) showing thus that the law had its foundation in the very nature of things. God here forbade the natural law of capital punishment to take its course. God was pleased in this case to keep the punishment in His own hands, and to make Cain a fearful living example to men, which would be more effective in that early state of society. Cain would thus go about the land a wanderer and a fugitive, with a visible warning also to every pursuer against the sevenfold vengeance upon him who should slay Cain; thus witnessing of the Divine vengeance reserved against this first

16 ¶ And Cain p went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

p 2 Kings 13 : 23 ; 24 : 20 ; Jer. 23 : 39 ; 52 : 3.

murderer. Besides, God would not have every man allowed to take this fearful vengeance into his own hands, else the earth would be turned into a hell. This right has therefore since been formally intrusted to society. Any fresh murder (though it be of Cain) should be punished *sevenfold.* What would the world be if God did not thus set a bridle to human fury? ¶ *Set a mark upon Cain—a sign.* The Heb. Eng. Bib. renders it, "*Appointed a sign for Cain, that none finding him should smite him.*" *Heng.* says the word here rendered "*mark,*" signifies in general a thing or an event, or an action which shall serve as an assurance that something future shall come to pass. (Christ. 1, p. 319.) The same phrase is used, Ezek. 21 : 19. *Appoint to thee* two ways. Ps. 19 : 4. *Hath he set* a tabernacle to the sun. Dan. 1 : 7. *Appointed to them* names. *Delitsch* understands it of a guaranty given, and that somehow God stamped the mark of inviolability upon him. This was to be somehow a visible mark of the Divine punishment—that men might have before their eyes an example of the Divine punishment upon murder. The most various conjectures have been made as to this mark or *sign* set upon Cain. Some have thought that it was only a *sign given to and wrought* for Cain—an assurance from God. So the Sept. reads. But this should have been differently expressed. Here it reads, God put, placed, imposed to *him,* (Dan. 1 : 7.) What this mark was, we cannot say, and it is idle to conjecture. *Calvin* says, "It may suffice us that there was some visible token which should repress in the spectators the desire and the audacity to inflict injury." The terms clearly indicate this. And this would also seem part of the plan, that while this mark should be Cain's brand as a murderer, it would be God's mark of his protection from others who would murder him, in a natural retaliation, and thus it would express God's vengeance against the awful crime as reserved to himself. This sign is held by many to have been a wild ferocity of aspect, that made every one shrink from him. But "*oth*" in the Hebrew does not mean a "*brand,*" but a *token,* as the rainbow was a *token.*

16. *Went out.* According to the sentence just pronounced upon him, Cain went out a wanderer and a fugitive in the land. In so doing, he, of course, *went out from the presence of Jehovah*—the place of His public worship at the gate of Eden, where the family of Adam had, from the time of the fall, held public worship, as the church of God. Cain was therefore an apostate, and excommunicated by this sentence of God upon the murderer. Of course he was now separated from all godly associations, his forebodings were now realized, and from the face (or presence) of God he was hid. Alien as he was, at heart, from God, he had some sense left of the value of His worship and favor. He had seen the happiness of the household church, with which he had been connected by tenderest ties, and could not but dread to be banished forever from it. So the worst men, even murderers, often feel the bonds of parental religion, and dread the thought of exclusion from all the good and the blest in heaven. ¶ *He dwelt in the land of Nod.* This country has a name which means *exile, flight,* and is like the word for *wanderer,* (vs. 12.) This stands in opposition to *Eden—delight—pleasure* It was located *eastward beyond Eden Grotius* places it in Arabia, *Michaelis* in India ; *Huet,* in Susiana ; *Ewald,* in Iconium ; *Hasse,* in the Caucasian

17 And Cain knew his wife, and she conceived, and bare Enoch: and he builded a city, q and called the name of the city after the name of his son Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

q Ps. 49:11.

mountains; and *Buttmann*, near Cashmere. Some say in Arabia Petrea, cursed with barrenness on Cain's account. These are only conjectures. It is plain that Eden, in which was the garden of Paradise, was a district of country noted for richness of products, and that this land of exile was beyond—outside of this.

§ 18. Development in the line of Cain—City Building, Art, and Polygamy. Ch. 4:17–24.

17. It will now appear what was the tendency of Cain's progeny in the direction of his own alienation from God. Whom Cain married we do not know. In the earliest time of course it was allowed to marry the nearest relatives, from the necessity of the case. Adam had many more sons and daughters than are expressly mentioned. See ch. 5:4. ¶ *Enoch.* This name means *initiated*, or *dedicated*, and may refer to his being the first of Cain's posterity, at least since the murder, or to his being the introduction of a new race, in opposition to the portion of that from which Cain had been cut off. ¶ *And he builded;* lit., *was building a city*, or *was builder of a city.* This seemed also the introduction of a new epoch, and he affixed to the city the name of his son. While it appears contrary to the idea of his being a wanderer and a fugitive, it is only his effort to fix himself in a home. This was the development of Cain's worldliness and independence of God, which reached its height in the building of Babel. We must not understand this of "*a city*" like those of modern times, but of a fixed place, in contrast with the tents of wandering shepherd life. Cain is here represented as founding a kingdom of the world, the opposite of the kingdom of God. Cain's family invented the arts and pleasures of life, and deified themselves and their ancestors.—*Kurtz.*

18. Here we find the first genealogical table. The names here are strikingly similar to those of the family of Seth, (ch. 5.) But the two series are differently arranged, and some names are omitted. *Hävernick* refers this similarity to the scarcity of names. *Baumgarten* understands it as showing that the descendants of Seth, by adopting the names of the family of Cain, had intended to show that they had taken the place of the firstborn but degenerate line. The names here given seem to be those of the firstborn, in whom the genealogy was traced.

19. *Lamech.* The notice of Cain's descendants extends to this man, the sixth from Cain, "in whom the ungodliness of a family, who only sought after the things of this world, reached its climax, as may be gathered from his polygamy—from his godless confidence in and hymn to the sword—and from what is recorded of his sons, who directed their energies to cultivate exclusively the worldly side of life by arts and industry. His family foreshadowed the later stage of heathenism in its twofold aspect."—*Kurtz. Two wives.* This first breach of the marriage law on record is noticed of Lamech, show-

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the [r] father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

r Rom. 4: 11, 12.

ing the wicked development in Cain's line. *Lamech* was the first *bigamist*, and here was the origin of polygamy, which has been attended with so much corruption and crime. "The Lord willed that the corruption of lawful marriage should proceed from the house of Cain, and from the person of Lamech, in order that polygamists might be ashamed of the example."—*Calvin.*

OBSERVE.—In this seventh generation wickedness is developed along with art, but the piety of Enoch also along with the wickedness of Lamech.

20. Here in the *eighth generation* we have still further developments. "Adah" means *beauty*, and "Zillah" *shadow*. In the line of one of these wives is here traced the origin of nomadic life. ¶ *Jabal.* He was *the father*—the founder, or *head* of such. He instituted this class of men; lit., *he was* (*the*) *father of the inhabiter of a tent, and of possession*, (*wealth*, as consisting in *cattle.*) Gr., *cattle-feeders.* According to the Heb. idiom, the instructor of a class, or the originator, founder of a body is called the *father of such.* The patriarchs were afterwards such dwellers in tents, having their wealth in cattle, as Job, Abraham, Isaac, etc. Thus Cain's progeny settled in an unfruitful region, and driven to their ingenuity and skill for subsistence, applied all their powers to inventions and worldly aggrandizement.

21. *Jubal.* From the same mother sprang the founder of instrumental music—the inventor of musical instruments, and of musical performances. *Of all taking hold of*—handling—*the harp.* Instrumental music attained to high perfection in David's time, and was devoted to the public worship of God in the sanctuary, Ps. 150. David played *the harp*—a stringed instrument, which he carried about with him at times. It was played with the fingers; sometimes with a bow, 1 Sam. 16: 23. The *organ* was afterwards a collection of small pipes, or reeds, blown probably with the mouth. These two names are here used in the history, not so much to describe exactly the instruments as to classify all string and wind instruments under these two divisions, as having originated with Jubal.

22. Here in the other branch of Lamech's family is traced the origin of metallic arts. ¶ *Tubal Cain.* The name *Vulcan*, in mythology, has come from this. ¶ *An instructor;* lit., hammerer — or (*father of*) *every forger and worker in brass and iron.* It is plain that the working of metals was, so early, a branch of industry. In the building of the ark this was requisite, and so also for the common necessities of life. Tradition says that *Naamah* first added ornaments to heathen apparel. The name means *beautiful.*

OBSERVE.—Here, in the family of Lamech, the first violator of the marriage law, which is at the foundation of social order, begins the first special cultivation of the arts, and the first classification and division of industrial pursuits. Mere civilization and culture can never raise men from moral and social degradation. The fine arts flourished most in the proudest age of classic culture and

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 [s] If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

s vs. 15.

of mere worldly learning. This was the problem so fully worked out before the advent of Christ, that "the world, by wisdom, knew not God," (1 Cor. 1:21.)

23. This remarkable manifesto of Lamech shows the increasing lawlessness and daring of men in the line of the first murderer. Though a barrier was set against the growing impiety by means of public worship, and a separation of the godly in the family of Seth, yet this was not sufficient to arrest the tide of reckless wickedness. Though Enoch walked with God, (ch. 5:24,) and by faith was honored with translation, that he should not see death, and so escaped thus far the penalty denounced upon his progenitor, though Enoch was thus a witness to that primitive time, and to that wicked race of a future state, and of a distinction between the righteous and wicked—though he was himself a prince among God's people, and a pillar in the church, and a witness for God of a judgment to come upon the wicked—yet Lamech's daring here shows how the iniquity of the race was hasting to fill up its measure for the flood, Heb. 11:5; Jude, vs. 14, 15. Enoch's prophecy may include a reference to the deluge, but it points to the last judgment. ¶ *Listen.* This would seem to be a song of Lamech in celebration of his son's invention of the sword, and has some connexion with music of Jubal. The history of the Cainites began with a murder-deed. It ends with a murder-song. *Lamech* boasts to his wife of the security and power afforded him by these weapons. On these he presumes to rely for defence and impunity in murder. ¶ *For I have slain.* Rather, "*Though,* (or *if*) *a man I have slain* (or should slay) *on account of my wounding, and a young man on account of my hurt;* (then) *if Cain be avenged sevenfold, and* (truly) *Lamech seventy and seven.*" This is his outspoken, presumptuous confidence. It would seem probable that Lamech had slain one of his brethren, a Cainite, in self-defence, yet his wives feared that the vengeance denounced in case of any one slaying Cain, would overtake *him.* To allay these apprehensions, he urged that the homicide was justifiable, and that he would be secure even beyond Cain. This is the earliest specimen of *poetry.* We observe the evidence there is here of the publicity given to the Divine dealing in regard to Cain. Whether Lamech here announces to his wives that he has slain a man in self-defence or revenge, on account of some wound and hurt he had received from such, or that he means to do so, or only boasts, as some understand, that now by this new weapon he can slay a man by a wound of his, and a young man (however athletic) by a hurt (or stroke) of his, (*Heb. Fam. Bib.*) he boasts that he shall be secure, even beyond Cain; and if the slayer of Cain should be punished sevenfold, the slayer of Lamech should be punished seventy and sevenfold. Thus one sinner is emboldened in sin by the suspension of judgment in the case of another. Some suggest that Lamech's poetic and profane boast may have been uttered in mockery of Enoch's prophecy of the judgment. Enoch's warning may have been uttered to rebuke the ungodly arrogance of Lamech, his contempo-

25 ¶ And Adam knew his wife again, and she bare a son, and [t] called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, [u] to him also there was born a son; and he called his name Enos: then began men [w] to call upon the name of the LORD.

t ch. 5 : 3. u ch. 5 : 6. w 1 Kings 18 : 24; Ps. 116 : 17; Joel 2 : 32; Zeph. 3 : 9; 1 Cor. 1 : 2.

rary, who openly assumes the character of a prophet of infidelity. Enoch bore open witness of the coming judgment. He was honored as being, in his own case of translation to glory, a most striking witness of the reality of a spirit-world, and of a future state of retribution, Heb. 11 : 6. But the rampant wickedness, profanity, and crime which Lamech represented and boasted soon filled the earth. Men must now take sides for God and the truth, or against all good. The church must come out from the world, and be separate. The true believer must evince his faith by his walk, and his godly walk by his faith, 2 Cor. 6 : 16–18; Mal. 3 : 16–18.

25. The *Cainite* line has been shown to be secular and earthly in its development. The climax of this development was reached in Lamech, the bigamist and murderer. The historian now passes to trace the opposite and godly line of *Seth*, and to show how contrary was their tendency and development. For *Seth's* line is in the place of Abel's. ¶ *And Adam knew his wife yet further, and she brought forth a son, and called his name Seth.* This name means *set—appointed*, as is signified in the following explanatory clause. ¶ *For God hath appointed me* (Seth) *another seed instead of Abel.* This naming of this son is her confession of faith in God's covenant-dealing, with an eye to the *promised seed.* The term "*seed*" here is singular, and looks to a personal "seed." The mother had found her hope sadly disappointed in the first brothers. *Cain* was indeed *possession*, but only for her woe, and that of her household. *Abel* was *vanity*, alas, only too soon passing away from her sight. And now she looks upon *Seth*, as divinely *set*, or appointed for her as Abel's substitute. This name calls attention to the Divine ordination — the same Divine purpose which declares, "I have *set* my king upon my holy hill of Zion." See Ps. 2. ¶ *Whom Cain slew.* This is her touching and bitter reference to Cain's wicked murder of his good brother. And it would seem that God intimated to our first parents by a divine oracle, that Seth should be the heir of the promise. This was calculated to revive their hope, which had been crushed at the death of Abel.

§ 19. DEVELOPMENT IN THE GODLY LINE OF ABEL—SETH—ENOS — FORMAL SEPARATION OF THE CHURCH. Ch. 4 : 25, 26.

26. The godly line of Seth is now traced—the opposite in tendency to that of Cain. ¶ *Enos.* This name sounds and looks like *Enoch*, but in the meaning it is quite different. It means *weak man*, while *Enoch* means *begun*, or dedicated. This name *Enos* may have reference to the sad degeneration of men at that time. Or this may have expressed the pious estimate of man by the line of Seth in opposition to the bold and daring boasts of Lamech. The Psalmist uses the term when he says, "What is *weak man* (Enosh) that thou art mindful of him," etc., (Ps. 8 : 2.)

¶ *Then.* This period is here marked as one of special religious interest and revival. With this family of Enos began the stated and solemn public worship of Jehovah on the part of a separated class. There had been a church in the family of Adam, and public worship had been performed at the gate of Eden before the Shekinah. But now the family of Seth began to rank distinctly as worshippers of God, and to be separated from the world as such. The margin reads, "*Then began men to be called by the name of the Lord*—to be known as a separate class of godly ones. The Heb. Fam. Bib. reads, "*Then it was begun to call* (idols) *by the name of the Eternal.*" But the phrase used in the text is often elsewhere found in the first sense, Gen. 12:8; 13:4; 21:33, etc. ¶ *Began.* This verb means more commonly to *profane.* Hence many understand this passive form thus, *Then there was profane invocation of the name of Jehovah.* But the term also means to *begin.* And this seems the better sense. Lit., *Then it was begun to call on the name of Jehovah.* That is—in the days of Enos the formal, public worship of God was begun in word and deed, in prayer and offering, by a separated class. This record marks the formal and open separation of the Sethite line from that of Cain. This began in the time of Enos, the first grandson of Adam, and in the third generation of the godly line. Moses here commends the piety of one family which worshipped God in purity and holiness, when religion among other people was polluted or extinct. After Seth begat a son like himself, and had a rightly constituted family, the face of the church began distinctly to appear, and that worship of God was set up which might continue to posterity."—*Calvin.* Yet so great was the deluge of impiety in the world that religion was rapidly hastening to destruction. Others read it, *Then it was begun to call* (God's people) by *the name of Jehovah*—"*sons of God,*" ch. 6:2. But the phrase is used commonly for invocation and worship. This passage connects closely with ch. 6, where the distinction is more plainly indicated between the "sons of God," and "the daughters of men." And it is most probable that at this time the consecration of the people of God took place, in opposition to the development of evil, and God became better known as Jehovah.

OBSERVE.—This striking and important record signalizes the *third* generation of men. And this, together with the Sethite genealogy following, gives us to see who are "the sons of God" as a class. (See ch. 6:2.) ¶ *Jehovah.* There is good ground to suppose that though the name "*Jehovah*" had been first used by *Eve,* to designate the promised seed—the Coming One—she had not used the name as specially applicable to God, but only in its naked sense of *the Coming One*: yet that afterwards God was pleased to reveal the name as applicable to Himself as *the Comer,* and thus further unfolded the Messianic idea, viz., that the promised seed was to be God. Then we see how at this period here referred to, in the time of Enos, God was first publicly worshipped by *the name of Jehovah,* which was an advance upon the previous worship by the name of *Elohim.* Thus the truth of a Divine Redeemer became gradually more known and rejoiced in. And Moses uses the name *Jehovah Elohim* in the general account, ch. 2:4–25; ch. 3:1, and yet uses Elohim in the dialogue at the temptation, as the name actually in use at the time of that event.

OBSERVE.—With this antediluvian theocracy there seems also to have been the distinction of clean and unclean beasts, and probably the command to be separate, and not to intermarry with the *daughters of men*—the outside world, (ch. 6,) and thus we have here the earliest embodiment of the true "idea of the church" as afterwards in Israel,

CHAPTER V.

THIS *is* the [a] book of the generations of Adam: In the day that God created man, in [b] the likeness of God made he him:

a 1 Chron. 1 : 1; Luke 3 : 36. b ch. 1 : 26; Eph. 4 : 24; Col. 3 : 10.

and yet further in the New Jerusalem.

CHAPTER V.

§ 20. SETHITE LINE, TO NOAH AND HIS SONS. Ch. 5 : 1–32.

The next three generations, the fourth, fifth and sixth, are occupied with Patriarchal names.

The sacred historian having now traced the alien line of Cain to its fierce climax in Lamech, and having introduced us to the other branch of Adam's house from which a godly posterity is to descend—the birth of Enos, (which is the term for *weak man,*) being the period for the more public separation of the godly line in the institution of Divine worship —he now gives us in this chapter, the regular commencement of those genealogical tables which are continued through this Book in a connected chain, here and there interrupted by the narrative. These genealogical tables are important, as by them the true lineage of Jesus Christ, the Messiah, the Promised Seed—is traced, as Luke gives it, in outline, up to Adam, (Luke, ch. 1.) For more than fifteen hundred years we have only this outward framework of the history, consisting chiefly of names, and thus carrying us up to the period of the Flood, with only a few fragmentary notices prior to that great event. This was the childhood of the race—and here we have given to us, not all the descendants, but only those sons through whom the pious lineage is traced. It will be observed that the names in the godly line of Seth are very similar to those in the wicked line of Cain; shewing by the way that the difference was in something more than the name. A fact is here to be noticed which is most important to the authenticity of the Mosaic history itself when viewed apart from its inspired authority; to wit, that a single individual, Methusaleh, was contemporary with Adam about two hundred and fifty years—with Noah about six hundred, and with Shem one hundred. It may be added that Shem lived one hundred and fifty years at the same time with Abraham, down to the middle of the nineteenth century before Christ. Thus a single living witness connects Noah and his sons with Adam—and another connects Abraham, the founder of the Hebrew nation, with this contemporary of Adam. Abraham received from the lips of Shem what he (Shem) had been learning from one, who, for more than two hundred years had conversed with the progenitor of the race. The chain of witnesses is but two. As the oldest historian of the world was a Hebrew, and prefaced his history with an account of the origin of all things, the importance of this close connexion of the progenitor of the Hebrew nation with the progenitor of the race, will be seen. Shem was, for fifty years, cotemporary with Jacob, who probably saw Jochebed, Moses' mother. Thus Moses could have obtained the history of Abraham, and even of the deluge at third hand. The average age of the antediluvian patriarchs was eight hundred and fifty years. (See *Prin. Rev.*, 1858, p. 422.

1. *This is the Book.* Here begins a formal genealogical table, in the line of Seth, and attention is called to the distinction from that of Cain, by beginning formally back with

2 [c] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and [d] called his name Seth:

c ch. 1 : 27. d ch. 4 : 25.

Adam. How far the formula with which the chapter opens, is any proof of another document being here copied, or incorporated, in whole or in part, see *Introduction*. The indication here is plain that the genealogy that follows is the transcript from authentic genealogical tables in the patriarchal families. The register is not given of all the races of Adam but of the chief of his descendants by Seth. No register is given of the race of Cain. He is dropped out as having apostatized from God, and the Sethite line is here copied reaching to Noah and his sons. We see that the transcribing from a genealogical table required inspiration to direct it—and here we see it limited under the same inspiration. So that it is a copy only in part, and to serve the purpose of the inspired history. There is a good reason and a striking significance in this form of the opening verses, (1–3,) as will be seen. The rehearsal of the facts of man's creation is in terms which forcibly remind us of Adam's original estate of holiness "*in the likeness of God*," from which the fallen race had already so degenerated. And this is given to present more strikingly the contrast (vs. 3,) that Seth is begotten in Adam's "*own* (fallen) *likeness, after his image*," instead of "the likeness of God." ¶ *In the day.* So ch. 2 : 4. ¶ *God created.* The origin of the first pair is here noted as being by God's direct creative power, and not by generation as others. ¶ *Made He him.* The term *asah*, made, as distinct from *bara*, created, is here to be noticed. Here the term *demuth—likeness*, is used. In ch. 1 : 27, it is *tselem—image.*

2. *Adam—"man."* The term for "*man*" in the history of the creation is "*Adam*," and here it has the wide sense as we use the term "*man*." ¶ *Their name.* This name is given to Adam, as the head of the race. "This clause," says *Calvin*, "commends the sacred bond of marriage, and the inseparable union of husband and wife—as both are included under one name." In ch. 2 : 7, the name of *man* is noticed as referring to the ground from which he was formed. *Adam* from *adamah*, or *adhamah*, as *homo*, (Lat.) from *humus*, or from χαμαι, (Gr.). The term *man* is traced in the Sanscrit *mânuscha—manuschja*, from *man*, (*to think*,) *manas—mens*, (*mind.*) (*Kiel* and *Delitsch.*)

3. *An hundred and thirty years.* This is the first chronological date. ¶ *In his own likeness.* Adam himself had been created in the image of God—in knowledge, righteousness, and true holiness, and entrusted with dominion over the creatures. But he had fallen by sin—and now he begets a son *in his own likeness*—darkened in understanding, depraved in heart, dying in body—and distressed by the loss of God's favor. A sinner begets a sinner, but only the power of God can give new birth to the soul. (John 3 : 5.) ¶ *After his image.* This clause is added to impress the important truth that Adam's posterity was not begotten in the image of God, as he himself had been, but in that fallen image which had come upon him and upon his posterity with him. "The reference is in part to the first origin of our nature, at the same time its corruption and pollution is to be noticed, which having been contracted by Adam through the Fall has flowed

4 [e] And the days of Adam after he had begotten Seth were eight hundred years: [f] and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years; [g] and he died.

6 And Seth lived an hundred and five years, and [h] begat Enos:

e 1 Chron. 1 : 1, etc. f ch. 1 : 28. g ch. 3 : 19; Heb. 9 : 27. h ch. 4 : 26.

down to all his posterity."—*Calvin.* ¶ *Seth*—"*compensation* or *foundation.*" Seth was *set* as a substitute for Abel. "Moses traces the offspring of Adam only through the line of Seth to propose for our consideration the succession of the church."—*Calvin.* He does not name *Abel*, because he was removed without issue, and was separated, that he might be an example to us of the resurrection of the dead. Nor does he name *Cain* in this list, because he was cut off from the lineage of Christ, and cast out of the true church. *Seth*, though born in natural corruption, was constituted one of the faithful line by Divine grace. The great longevity of these patriarchs shows "by what slow degrees the effects of the Paradisaical state wore out."—*Gerlach.* This reminds us that man was called at the first to immortality—and in God's plan, this longevity was allowed to serve the purpose of populating the earth more speedily, and of safely transmitting primitive testimonies, and pious teachings and examples from father to son through such long generations. Nevertheless death reigned from Adam to Moses, even before the law. (Rom. 5 : 14.) Adam lived through more than half the period from the creation to the Flood—which was one thousand five hundred and fifty-six years. Of the ten persons who are named in this list, Enoch lived the shortest time, three hundred and sixty-five years, and then he was translated. The longest life was that of Methuselah, nine hundred and sixty-nine years. From the death of Adam till the call of Abraham, about eleven hundred years, there lived such as Enoch, Methuselah, Lamech, Noah and Shem, and Shem survived Abraham fifty years. The historians of Egypt, Phenicia, Babylonia and Greece refer to the longevity of the patriarchs as here given, and abundantly sustain the Biblical account, as *Josephus* triumphantly shows. (Ant. B. 1 : 3, 9.) So, also, do the Chinese annals. (*Chine, par. M. Pauthier*, pp. 24–30; see *M. DeGuignes.*) Manetho, and Berosus, and Mochus, and Hestieus, and Hesiod, etc., (says *Josephus*,) relate that the ancients lived a thousand years.

5. *And he died.* Here begins the solemn formula that is to be so constantly repeated in the history of the children of Adam. Excepting only the case of Abel whom Cain slew, and whose death was thus violent and unnatural, the first record of death's doings is in the case of Adam himself, whose fall brought death into the world. His life was only thirty-nine years shorter than that of Methuselah.

6. *Seth.* This is he, who though begotten in the likeness and image of his father Adam, was the ancestor of the church line, as distinct from that of Cain. He begat Enos, in whose time it was that a formal separation took place between the people of God and the wicked world. But Seth was appointed of God—ordained and chosen as His.

We add here a tabular view of the generations of Adam in these two distinct branches—including the seventh generation in the line of Cain, and the tenth generation in the line of Seth.

1. Adam and Eve.	1. Adam and Eve.
2. Cain and Abel, brothers.	2. Seth.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years; and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years; and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years; and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat [i] Enoch:

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i Jude 14: 15.

CAINITES.	SETHITES.
3. Enoch.	3. Enos.
4. Irad.	4. Cainan — *Possession.*
5. Mehujael.	5. Mahalaleel — *The praise of God.*
6. Methusael.	6. Jared — *Condescension.*
7. Lamech.	7. Enoch — *Dedicated.*
8. Jabal (Adah) Jubal, Tubal-Cain, (Naamah.)	8. Methuselah.
	9. Lamech.
	10. Noah.

We have seen that the *third* generation was distinguished for the more formal separation of the godly in the time of Enos. That the *next three* generations have nothing of special interest but record the genealogy while the corruption of the age was on the increase, and the material progress seems to be implied. In the *seventh* generation we have the development of evil in the polygamy of Lamech—and of piety in the history of Enoch. Enoch was "the *seventh* from Adam," (*seven* being the sacred number, it was at the sacred distance,) a type of "the fulness of the time" when the redeemed church shall "walk with God," (Rev. 3: 4; 21: 24.) Enoch lived a *year of years*, and was taken up without death to heaven. In the *eighth* generation Jabal gave an impulse to nomadic life. Jubal became a famous master and inventor in music—and Tubal Cain in metals. These departments of industry and discovery advanced together—as is commonly to be noticed—progress in one branch stimulating others. Here, also, human life had its furthest development in Methuselah, so far, at least, as we have any record. The *ninth* generation is distinguished by the predictive name given by Lamech to his son Noah. And the *tenth* generation—the number of completeness—Noah, whose name signifies "*rest*" appears—prefigur-

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred and sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch [k] walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And [l] Enoch walked with God, and he *was* not: for God took him.

k ch. 6:9; 17:1; 2 4:40; 2 Kings 20:3; Ps. 16:8; 116.9; 128:1; Mic. 6;8; Mal. 2:6. l 2 Kings 2:11; Heb. 11:5.

ing the consummation—the *Ark* being also a type of the Christian church, thus prefiguring the *rest* as well as the security and safety of the church in the last days.

21. *Methuselah.* Some understand this name to mean, "*He dieth,* and the *sending forth,*"—and they take it to be prophetic of the flood—viz., that at his death the flood would come—which was the case. The great preachers of this antediluvian age were heads of families. It is regarded as a Divine sanction of the marriage state that even Enoch, in such a life as this, walking with God, begat sons and daughters.

22. *Walked with God. Onk.,* walked in the fear of God. *Syr.* and *Sept.,* pleased God. *Ar.,* walked in the service of God. *Ps. Jon.,* served God in truth. This phrase denotes personal and familiar association—in the habits and pursuits of life. Enoch, as we learn from the New Testament, was a *prophet,* and in that early age of abounding wickedness, foretold the coming of the Lord to judgment. Overleaping thus all intervening history, he stretched his prophetic vision to the very end of time, (Jude, vss. 14–15.) So that the doctrine of a future and general judgment was thus early revealed to men. Besides, in what followed, a Divine seal was set upon his preaching by his removal from earth to heaven without death—"for before his translation he had this testimony that he pleased God," (Heb. 11:5.) Whether, therefore, his translation was visible or not, it was in keeping with other Divine testimonies which he had—and it was a method in which God chose most impressively to rebuke the materialism of that wicked age and to reveal the reality of another world, and so to confirm his preaching of coming judgment. Plainly it was the testimony of this event that a better life could be hoped for, and that distinctions would be made in the awards of that future world—even between the righteous, and "according to their works." The doctrine of the resurrection was also involved in the preaching of Enoch—a foundation truth which God's ministers have always more and more clearly unfolded. Three hundred years this godly patriarch kept up this close, habitual intercourse with God.

24. *And he (was) not—for God took him. Sept.,* "He was not found, for God translated him." *Ethiop.,* "For God translated him to Paradise." *Ps. Jon.,* "For he was taken away and ascended into heaven by the word which is before God." *He was not,* means plainly, as the Sept. has well rendered it, "*he was not found,*"—"he was not extant in the sphere of sense,"—he disappeared,

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground [m] which the LORD hath cursed.

m ch. 3 : 17; 4 : 11.

vanished from human sight, when he had filled only half the common term of life. The apostle (Heb. 11 : 5,) settles the fact of Enoch's translation which is not here so clearly expressed, "By faith Enoch was translated that he should not see death, (so as not to see death,) for before his translation, (μεταθέσεως.") It was a well authenticated belief of the Jews. All the Targumists so understood it. ¶ *For God took him.* The Hebrew verb here is the same as is used to express the translation of Elijah, (2 Kings 2 : 3, 5, 9, 10.) The immortality of the soul is plainly taught in this passage. The only natural death on record that precedes this translation of Enoch is that of Adam. Abel died by violence—then Adam by natural death—and now Enoch is removed without death. Thus life and immortality were brought to light as fully as was needful, or possible at that early stage of the world's history.

NOTE.—To Moses was granted a similar privilege—as his burial by God himself in an unknown grave was probably followed by an almost immediate resurrection, as he appeared in the glory of the resurrection body on the Mount of Transfiguration, (Deut. 34 : 6; Matt. 17 : 3.) The privilege of translation was also granted to Elijah, the prophet—that so in each of the Dispensations, the Patriarchal, the Levitical, and the Prophetical, there might be a lively type and example of the future state.

NOTE.—(1.) During this seventh generation, the Chaldean records, as copied by *Berosus*, testify that Alorus reigned the first of the Antediluvian kings. And it would seem from the Biblical narrative that about this period the patriarchal form of government was invaded by the "mighty men," "men of renown," who then appeared. (*Harris*, p. 162.)

(2.) Mythological inventions of classic heathenism have been framed on the basis of this and such like simple historical statements of God's word, while these are the remotest from any myth or legend in the brief, compact record, giving only the fact.

28. *Lamech*—not the same, of course, as the polygamist of this name, who was in the line of Cain. Adam lived till Lamech had reached his fifty-sixth year.

29. *Noah.* The name means *rest, comfort*—and an explanation is given in the following clause, "*This same shall comfort us,*"—the verb being used here which is kindred to the noun. The world was evidently growing worse—and with the abounding iniquity human misery was increasing at an awful rate. The curse was felt even in the ground—and the husbandman groaned under it, at his grievous toils. Lamech, either because in the *tenth* generation he looked for completion,

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat [n] Shem, Ham, [o] and Japheth.

CHAPTER VI.

AND it came to pass, [a] when men began to multiply on the face of the earth, and daughters were born unto them,

n ch. 6 : 10. o ch. 10 : 21. a ch. 1 : 28.

or because it was definitely signified to him by God, hoped in this son for a realization of the promise made to Eve. It would seem that this must have been revealed to him by God, that in Noah he might look for a Deliverer, in whom, at least, in part, the first promise might be accomplished, and through whom present relief would be enjoyed from the burdens of fallen nature. *Noah* was, indeed, to be a new head of the human family. We see here, too, that they already began to seek a better country—to sigh for rest. This was to be fully realized in the Coming One, who was the "Son of God," and in whom alone the world has rest and peace.

NOTE.—The significance of names, as we find it, was for the purpose of keeping prominently in mind those leading Divine truths which were thus taught for long generations.

32. *Five hundred.* Heb., *the son of five hundred years*—a Heb. idiom. The record here given that Noah was *five hundred years old*, and begat, etc., is not necessarily intended to mean that he begat no children before this—as it is the line of the faithful that is traced by this genealogy; and as there were two classes now—the church and the world—the children would naturally become allied to one or the other. Nor is it meant that these three were born in this order. *Shem* is named first as being of the faithful line through whom the church is to descend—himself the progenitor of Christ. *Ham* is counted the youngest—though some suppose that he was born between the other two. *Japheth* was, perhaps, the oldest, though others think Shem was older than he. (*Smith's Bib. Dic.*; see ch. 4 : 21, *notes.*) *Shem* means, *name, fame. Ham* means *heat. Japheth* means *wide-spread, enlargement.*

OBSERVE.—It seems that the length of human life before the deluge was ten times its present average. Human physiology founded on the present data of man's constitution, may pronounce upon the duration of his life, supposing the data to be the same. But it cannot fairly affirm that the data were never different from what they are at present. There was the primeval vigor of an unimpaired constitution holding out for a comparatively long period. There was the growing degeneracy, and there was also the deterioration of soil and climate after the deluge, which reduced the average of human life.

CHAPTER VI.

§ 21. CLIMAX OF ANTEDILUVIAN WICKEDNESS. Ch. 6 : 1–8.

The sacred historian, having now given us the godly line of *Seth* (ch. 4 : 26,) as distinct from the wicked and alien lineage of *Cain*—traces the

2 That the sons of God saw the daughters of men that they *were* fair; and they [b] took them wives of all which they chose.

b Deut. 7 : 3, 4.

growing wickedness of men as it culminates toward the deluge. Thus we see that man's first state was not that of the savage, gradually becoming exalted by the progress of society —but that he was first exalted, and became afterwards debased by sin. The former is the heathenish view of human history, which the Scripture every way contradicts. It is probable that a disappointment among "the sons of God," or the church, as to the advent of the Promised Deliverer, was one cause of the apostacy which is here recorded. So 2 Peter 3 : 3, 4.

1. *Began to multiply.* The term "*began*" is the same Hebrew verb used in ch. 4 : 26, where some read it "*profanely began*," as the word originally means, (*niphal*, חָלַל, *to be profane.*) Here it may have that sense, or at least it may carry the idea of profane, ungodly increase, as the context further explains—for men had begun to *multiply* long before this. The fact that *daughters were born unto them* is here given to introduce the narrative of their marriage relations, (vs. 2.) The development of iniquity occurs now in THE FAMILY: and in a way to prevent the godly seed, by which God would build up His church in the world. He has always propagated His church by means of a godly posterity. And this great principle is developed in the earliest records of human history. The church was at first in the family of Adam. There there was a division—not all of the true covenant seed, through whom the Promised "Seed" was to come. And here it is shown that ungodly marriages were the fruitful source of corruption and alienation from God. When the church thus allies itself to the wicked world, it is a profanation, which is called by the prophets *adultery.* So the Hebrews were forbidden to intermarry with the Canaanites. And this matrimonial alliance with the heathen was denounced by the last prophet of the Jews as the grossest *adultery*, (Mal. 2 : 11.) *Malachi* refers plainly to this primitive history, setting forth the great principle of God's dispensation in all ages. So Paul, in his letter to the Corinthians, "What concord," etc., (1 Cor. 7 : 39; 2 Cor. 6 : 14.) This relation is held so sacred, (1.) For God's covenant is a *household* covemant, and (2.) Marriage is the beautiful figure of Christ's relation to His church, and (3.) As He is the Promised *Seed*, so the seed of believers ought always to be holy. ¶ *Daughters were born unto them.* That is, the profane and ungodly parents had daughters born unto them. These daughters, of course, as the next verse implies, were profane—like their parents. They were such as the people of God should have shunned and kept separate from, "for what concord hath Christ with Belial," (1 Cor. 7 : 14; 2 Cor. 6 : 14–17.)

2. *The sons of God.* (1.) Some understand this of "*men of rank*," eminent persons, as "trees of God," for majestic trees, etc. So *Samar. Jon. Onk. Symm. Aben-Ezra, etc.* But this is generally abandoned. (2.) A second view understands them to be angels who are here meant. So some of the most ancient fathers. And the passages in 2 Pet. 2 : 4; Jude, vss. 6, 7, are adduced to prove some such profane intermingling of fallen angels with mankind. So Kitto understands it. But Chrysostom, Augustine, Theodoret, etc., forcibly opposed this view, and exposed its absurdity. Those moderns who have held to a mythical interpretation of these early records, have revived this notion. It would seem to be contrary to our Lord's description

of the angels, (Matt. 22 : 30,) i. e., that they neither marry nor are given in marriage. Besides the sin in such case would have sprung from the angels, not from men. The phrase, "*sons of God,*" is used of angels in Job; but not the same exactly as here. In Job 38 : 7 it is without the article, and limited by the parallelism of the sentence — the morning stars—*the sons of God.* In other passages in Job, where the reference is, as here, to the pious, in distinction from the wicked, it is exactly the same phrase as here, *i. e.,* with the article, (Job 1 : 6; 2 : 1.) But (3.) It is plain from the context that the *godly* are here called "sons of God," in distinction from the *worldly*; as already the descendants of the *Sethite* line had been distinguished from those of the *Cainite* line. The fact already noted, (ch. 4 : 26,) that a separation had taken place in the public worship of God, "calling on the name of Jehovah," would prepare us for some such public distinction in the name they would bear. And observe; "the entire Hebrew idiom left the author no choice of expression." (See ch. 5 : 32, *notes.*) Just as the early disciples came soon to be called "*Christians,*" after the name of the Master. And this new name they received at Antioch from the lookers on—the Gentiles, (Acts 11 : 26; see Deut. 14 : 1;) so the people of God are called "the sons of God," (John 1 : 12;) 1 John 3 : 1. So also Rom. 9 : 26; Gal. 3 : 26. ¶ *Saw.* The fact and manner of the declension which took place among the people of God are here set forth. The children of those pious Sethites just named began to form an unholy union with the wicked world. This gave a fresh impulse to the abounding iniquity, for it introduced degeneracy into the church, led to apostacies, and called for a destruction of the race, saving only one pious family. This accords with the analogy of Scripture. The principle is a vital one in God's plan for His church. See Mal. 2 : 11, 14. "Did not He make one," (not two created from the ground, but Adam only, and then Eve taken from Adam, to set forth the essential unity in the marriage relation.) "And wherefore one? That He might seek a godly seed, (vs. 15.) The complaint of the prophet against the church was, "Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god," (vs. 11.) So Hosea 4 : 12; 5 : 3. So ch. 27 : 46; 28 : 1; Exod. 34 : 15, 16; Deut. 7 : 3, 4; Num. 25 : 1; 1 Kings 11 : 1, 2. ¶ *Daughters of men.* As in vs. 1, the multiplication of men is spoken of, and also in vs. 3, this passage plainly refers to two classes of mankind, of which the husbands belonged to one class, the wives to the other. These are not necessarily confined to the daughters of the Cainite line exclusively, but of this line chiefly, and so of this *class.* The former are such as those of whom John speaks as "sons of God," who believe on His name, and describes them which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God,* (John 1.) And the latter are such as are "*born of the flesh,*" (John 3 : 6,) and which are "flesh," in contrast with such as are "born of the Spirit," and are *spirit.* These are of the natural birth, *unregenerate;* hence called "*daughters of men,*" such as the Cainites. ¶ *That they were fair,* (lit.,) *good.* These marriages were physical, and not founded on any high and worthy considerations. It was here evidently "the lust of the flesh and the lust of the eye, which are not of the Father, but of the world," (1 John 2 : 16.) Proceeding on such a carnal principle, "*they took to them wives of all whom they chose*"—looking no higher than to their own carnal gratification. This low, degrading view of marriage is the root of family degradation. So it is among the heathen. Christianity alone has elevated the female, and dignified and sanctified marriage. It may here be im-

3 And the LORD said, [c] My Spirit shall not always strive with man, [d] for that he also *is* flesh: yet his days shall be an hundred and twenty years.

c Gal. 5: 16, 17; 1 Pet. 3: 19, 20. d Ps. 78; 39.

plied also that they took more wives than one, as they pleased. The family disorganization and open apostacy from God which had hitherto been confined to the descendants of Cain, now gained ground among the posterity of Seth. Family after family was founded in filial insubordination and disregard of the law of God. What could be expected to result from marriages which were thus based upon sensuality, self-will, and apostacy, but a progeny of evil?

3. The awful crisis was thus brought on. God appears now as speaking, and announces His determination to bring His controversy with this apostate generation to an end. ¶ *My Spirit shall not always strive with man.* This is the personal Spirit—the third person of the Godhead, (ch. 1: 3.) The first sense of the verb rendered *strive* is to be *low*, to be *inferior*. *Gesenius*, therefore, renders it, *be humbled*. If so understood, it can be only as conveying the idea of *being grieved—quenched—(trampled on)*—resisted, as elsewhere in the Scripture. The word means also to *strive, contend*. From the New Testament we find that Christ "went and preached by the Spirit to those (who are now) spirits in prison, who aforetime were disobedient in the days of Noah, etc., 1 Pet. 3: 19, 20. And here Jehovah declares that His Spirit shall not always be quenched in men, (or strive with man.) The verb in Eccles. 6: 10, is akin to this. But the preposition is (עִם) *with*, instead of (בְּ) *in*, as here. Therefore, as the original sense is intransitive, Gesenius gives the meaning *to be humbled*. ¶ *For that*, etc. This clause may be connected with the foregoing; and instead of being an unusual combination of three particles, it would seem to be a preposition with a verbal infinitive, and the pronominal suffix; meaning—*in their aberrations*. So *V. Gerlach. Heb. Fam. Bib.* reads, "*Through their backslidings.*" *Gesenius* reads, *Because of their errings*. God's Spirit had wrought with men of that wicked age by the preaching of such as Enoch and Noah, and by His providence and their conscience. And yet, in their departure from him, that Spirit was *quenched*, until now He declares that such depraved despite to the Spirit of His grace should not always be borne. He would set a limit to men's daring wickedness, and to His forbearing kindness. This has always been His method of dealing. It was so with Israel, "saying in David to-day, after so long a time; as it is said, To-day, if ye will hear His voice, harden not your hearts." Luther understands the passage of God's work by the ministry of the prophets, as though one of them should say, "It is an unbecoming thing that the Spirit of God who speaks through us should any longer weary Himself in reproving the world. It is now added, *He* (that is *man*) *is flesh—carnal*—unspiritual. This term carries with it the idea of debasement, as the context has already distinguished the "sons of God"—those of the divine nature—from "the daughters of men"—the natural, unregenerate ones. John, who, also with Moses, begins with "the beginning," distinguishes the "sons of God" from those who are "*born of the flesh*," and are "*flesh*," instead of being "born of the Spirit," (John 3: 6.) This is the New Testament sense of "*flesh*" and "fleshly," that is *carnal*, Rom. 8. A perfect agreement is found, therefore, in the terms here used throughout. We

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them: the same *became* mighty men, which *were* of old, men of renown.

may read, "*My Spirit shall not always be* humbled *in man, in his erring—he is flesh.*" ¶ *And his days shall be, etc.* Some understand that this was a shortening of man's ordinary lifetime. Others, and more probably, regard it as referring to the period that should be allowed the race for repentance before the flood should sweep away the wicked. If so, the narrative here runs back to the period before the birth of Noah's sons. So says *V. Gerlach.* None of God's greater judgments have ever taken place without a time for repentance after the threatening. To the Ninevites it was forty days; to the Jews, after their rejection of Christ, it was forty years. To the Amorites it was four hundred years, ch. 15:16. *Tuch, Ewald, Hävernick,* and others, understand the period here named as the limit set to human life. While the antediluvian patriarchs lived from seven hundred and seventy-seven years to nine hundred and sixty-two years, not including Enoch, the postdiluvian patriarchs lived from one hundred and ten to one hundred and eighty years. *Hengstenberg, Delitsch, Ranke,* and the Jewish interpreters understand it of the space given for repentance, (2 Pet. 2:5; Heb. 11:7.)

4. *There were giants;* lit., *The Nephilim were* (had been) *in the earth,* (the land) *in those days—also, after that the sons of God went in unto the daughters of men,* etc., i. e., *there were men* of that kind in those days — well-known men, of giant stature and force, defiant and controlling; and after these mixed marriages, the progeny were of this sort—*the mighty men which were of old—men of renown.* The *Nephilim,* rendered "giants," are, literally, the fallen, or those who *fall upon,* or violently assault others. So *Aquila,* "*attackers.*" Some of those who understand this narrative to be of the angels, read it, *apostates.* The Sept. and Vulg. read *giants;* Onk. and Samar., *mighty ones;* Symm., *powerful ones.* Moses here shows the prevalent corruption. 1. From the apostacy of the pious race in their carnal associations. 2. From the wide spread violence, which was even increased by reason of this wicked alliance referred to. The bodily strength of this ungodly progeny is mentioned. *The Nephilim,* it would seem, are a class referred to, as well known, who arose in those days—such as breathed the spirit of Cain and Lamech, and were already foreshadowed and represented in them. And the progeny of this ungodly alliance gave rise to *the Gibborim—mighty men*—such as Nimrod, who is called *Gibbor,* ch. 10:8; *men of name—fame—renown.* The ancient mythology, based mainly on scattered traditions of these events, and on distant traces of these inspired annals, represents the giants as sprung from the earth, and warring with the gods, and being overcome, they were buried in the earth by the mountains and rocks being piled upon them; and that earthquakes occur from their struggles to get release. *The Nephilim* are referred to in other passages, and rendered "*the dead,*" in Prov. 9:18; 21:16, and "*unto death,*" Prov. 2:18,—the context referring to the carnal lust by which the rebels before the flood perished. These were *men of renown*—often referred to in the most ancient traditions. And so also they have found their way into the ancient mythologies. *Hävernick* understands *Nephilim* to mean *great* (giant,) but better understand the term to mean *fallen ones—apostates.* In these roving plunderers (and assas-

5 ¶ And God saw that the wickedness of man *was* great in the earth, and *that* every [e]imagination of the thoughts of his heart *was* only evil continually.

6 And [f]it repented the LORD that he had made man on the earth, and it [g]grieved him at his heart.

e ch. 8: 21; Deut. 29: 19; Prov. 6: 18; Matt. 15: 19. f See Num. 23: 19; 1 Sam. 15: 11, 29; 2 Sam. 24: 16; Mal. 3; 6; Jam. 1: 17. g Isa. 63: 10; Eph. 4: 30.

sins perhaps) as well as in the wandering habits of the followers of Jabal, the sentence was fulfilled against Cain—"A fugitive and a wanderer shalt thou be in the earth," ch. 4: 12.

5. God is now introduced as beholding and contemplating this abounding and high-handed iniquity. This is to show the notice which God takes of human conduct, and especially that He does not act without knowledge and consideration. This abounding iniquity He *saw* in its true light—as it really was—that it was *great in the earth.* Sept., *That the wickednesses were multiplied.* So, everywhere in the Scripture, God is spoken of as looking down upon the inhabitants of the earth to take note of their ways—to see if there were any that did understand—that did seek God, (Ps. 5: 19; 14: 2.) God saw also *every fabrication of the thoughts* (or purposes) *of his heart, only evil all the day.* This was the condition of the human race. "Their mind was so thoroughly imbued with iniquity that the whole life presented nothing but what was to be condemned." The language is most full, and exclusive of all good or right affection. Not only the wickedness of action, but of heart; and not only so, but every fabrication of the thoughts of the heart was evil, only evil, and only evil continually. There could be no stronger language to express the absolute and utter degeneracy of the species. And this was man in a natural state—as fallen. Only such as Noah was an exception, and he was a new creature—a child of God. "The obstinacy of the men who had greatly abused the goodness of God is condemned in these words; yet at the same time the true nature of man, when deprived of the grace of the Spirit, is clearly exhibited." *Calvin.* (1.) The wickedness was *great* (abundant and gross.) (2.) It was internal and universal—"every fabrication of the thoughts of his heart." (3.) It was total—"only evil." (4.) It was habitual and persevering "continually."

6. *It repented.* "The repentance here ascribed to God does not properly belong to Him, but has reference to our understanding of Him." —*Calvin.* The change in the manifestation of the Divine dealing with these sinners was such as among men would be ascribed to repentance. It was *as though*—to use human language—God had repented of making man. This phraseology strongly expresses also the deep grief which is felt by the loving heart of God. And the feelings which sin excites in the Divine mind are represented in Scripture after a human fashion—grief, anger, hatred, repentance—though these exercises are infinitely beyond those which are found in creatures. We understand what is meant, and these terms are used to make it intelligible to us. See Num. 23: 19; 1 Sam. 15: 10, 11. Of course God cannot change. And what seems to us a repenting of His former course, is only a change in His visible procedure; yet always exercising the same unchangeable attributes—"without variableness or shadow of turning," Jas. 1: 17; Mal. 3: 6. ¶ *And it grieved Him at His heart;* lit., *He grieved Himself to His heart.* God's love of what is holy, and His pleasure in it, necessarily

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But [h] Noah found grace in the eyes of the LORD.

h ch. 19 : 19; Exod. 33 : 12, 13, 16, 17; Luke 1 : 30; Acts 7 : 46.

implies His displeasure and grief at what is wicked; so that He is said to be angry (with the wicked) every day, (Ps. 7 : 11.) Here the verb is in the reflexive form, and means *He grieved Himself.* The Holy Spirit is said to be *grieved* when that is done which would provoke His withdrawment. "It may be said that God is offended with the atrocious sins of men, as if they wounded His heart with a deadly grief."—*Calvin.*

7. *The Lord said.* Lit., *Jehovah said.* The awful judgment denounced upon the wicked world by God is here set forth as the result of maturest counsel, and based on the purest principles. God has just now been represented as repenting and grieving Himself at having made man, and what is here narrated is only another mode of expressing the same thing. God, in His infinite holiness, could not be otherwise than hostile to such wickedness. He could not but punish it and banish it from His presence. Men often argue that God is bound to save all His creatures because He has made them. Here it is shown that such sin in creatures is the most flagrant, and that men, because they are His creatures, are all the less excusable in their sin. (See Isa. 27 : 11.) ¶ *I will destroy.* Lit., *will wipe away—blot out,* (2 Kings 21 : 13.) When one is led to destroy what he has created, it can only be when it has proved itself utterly unfit to be preserved. The interest of the Creator in His creatures cannot be small. He surely will not destroy what He has created except it be necessary. ¶ *Both man and beast.* Lit., *From man unto beast.* But why need the lower animals be destroyed with man. Because they are involved with him in his standing before God—as they are under His dominion—and they are the lower creation of which he is the head and crown. Besides this gives a most impressive exhibition of the dreadful evil of sin in the world. The whole creation is cursed with man. And the whole creation will share with man in the glory and joy of his redemption, (Rom. 8 : 21, 22, 23.)

8. *But Noah.* There is always "a remnant according to the election of grace," (Rom. 11 : 5.) Even in those most degenerate times, when the whole world had become so bold in sin, there was a godly man—the head of a godly family, whom God would save from the coming destruction. ¶ *Found grace, etc.* This phrase means, "found acceptance with God." "*Grace,*" in the Scripture, commonly signifies "*free favor.*" And it was because of the grace of God that Noah found grace with Him. The New Testament informs us that it was by *faith* in the plan of grace that Noah was led to such distinguished piety and perseverance, (Heb. 11 : 7.) It was by Divine grace that he, a poor sinner by nature, found acceptance with God, and thus he became heir of the righteousness which is by faith, (Rom. 11 : 6.) Noah is also called a "preacher of righteousness," (2 Peter 2 : 5.) The grace of God in men leads to gracious conduct. This free, unmerited favor of God to sinners where it is apprehended and embraced leads them to gratitude, and to a grateful obedience. Noah is said to have been "moved with fear" in the building of an ark. But it should be noted that the Greek term thus rendered

9 ¶ These *are* the generations of Noah: [i] Noah was a just man, *and* perfect in his generations, *and* Noah [k] walked with God.

i ch. 7 : 1; Ezek. 14 : 14, 20. k ch. 5 : 22.

means, "actuated by a spirit of piety"—which is, indeed, *a godly, filial fear,* (Heb. 11 : 7.) And *faith wrought*—wrought with his works—as in the case of Abraham—and "by works was faith made perfect," (Jas. 2 : 22.) And the principle of the Divine economy is that "without faith it is impossible to please God," or to "find grace in His eyes." This statement prepares us for the narrative that follows of all the distinguishing favor shown to Noah in His preservation and salvation.

NOTE.—The great promise of "the seed of the woman" to come, who should be victorious over the powers of evil, was so far from having yet been fulfilled that there seemed to be a triumph of the kingdom of evil in the world. One godly man, with his family, stands as a witness against the prevailing iniquity—and a pledge of some better things to come. Meanwhile *Noah* was to become the second head of the race, and as such, a type and shadow of the Coming One—the builder of an ark for the salvation of his house, by which, also, he condemned the world.

This verse ends the first *parash,* or section of the law. In the Sabbath readings in the Jewish synagogues they divided the Pentateuch into *fifty-four* sections called *Parshioth,* answering to the number of Sabbaths in the Jewish intercalary year, and made to answer for the common year, by reducing two sections to one. This method completed the reading of the law during the year, commencing with Genesis on the first Sabbath after the Feast of Tabernacles, which was the closing feast of the year. So we find that in Paul's time, and from of old, Moses was read in the synagogues every Sabbath day, (Acts 15 : 21.) When the reading of the law was forbidden by Antiochus Epiphanes, they read sections from the prophets instead; and when after that persecution they had liberty again, they combined the Law and the Prophets, reading sections from both, (Acts 13 : 15.)

§ 21. a. LINE OF NOAH—FLOOD THREATENED—NOAH DIRECTED TO BUILD THE ARK. Ch. 6 : 9–22.

9. At this point the particular history of *Noah* is taken up. He is now to appear as the leading character—and the formula is the same as before. ¶ *These are the generations.* The same term as is applied to the heavens, etc., (ch. 2 : 4,) and to Adam, (ch. 5 : 1,) and means *births, issues,* with special reference to the genealogies—and whatever concerns him personally, and domestically—in the immediate connexions. ¶ *A just man.* Noah is the first person in the Scriptures who is so called—*a just man*—righteous. Jesus is "*that just One,*" (Acts 22 : 14.) "The just shall live by his faith," (Hab. 2 : 4.) So Noah was just by his faith by which he became heir of the righteousness which is by faith," (Heb. 11 : 7.) ¶ *Perfect in his generations*—among his contemporaries. He was a most eminent specimen of piety in that degenerate age. This does not mean that he was *sinless,* or that he was just in the sense of having no impurities or faults of character. But he was godly among the godless word—and this prepares us for the narrative of God's signal mercies towards him. "There is not a just man upon earth, that doeth good and sinneth not," (Eccles. 7 : 20.) The sense of "*perfect,*" in Paul's Epistles, is "*mature,*" full-grown, in contrast with the state of "*babes*" in the Divine life. Noah, as a "preacher of righteousness," one who published

10 And Noah begat three sons, [l] Shem, Ham, and Japheth.

11 The earth also was corrupt [m] before God; and the earth was [n] filled with violence.

12 And God [o] looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

l ch. 5 : 32. m ch. 7 : 1; 10 : 9; 13 : 13; 2 Chron. 34 : 27; Luke 1 : 6; Rom. 2 : 13; 3 : 19. n Ezek. 8 : 17; 28 : 16; Hab. 2 : 8, 17. o ch. 18 : 21; Ps. 14 : 2; 33 : 13, 14; 53 ; 2, 3.

and urged upon men the only true righteousness which is by faith—did not claim to be a man of sinless perfection. He put his simple trust in God's promise—looked for the Coming Seed, as the Great Divine Deliverer—he saw and embraced the promises and confessed that he was a pilgrim and stranger upon the earth, "declaring plainly that he sought *a home*, (πατρίδα.) "We are complete in HIM: Of HIS fulness we receive," (see John 1 : 16.) Thus Noah *walked with God*, as Enoch did, had his fellowship with the Father, and with His Son Jesus Christ, (1 John 1 : 3.) It has been held by some modern writers that the faith of the patriarchs was only a general trust in God's providence, according to the knowledge of their time; and that it was not in any proper sense a faith in Christ. But Christ had been promised. They believed in Him. And the New Testament is particular to show that theirs was a Christian faith—a faith in the Promised Seed. And Christ Himself declares that Abraham saw His day and was glad, (John 8 : 56.) Especially does Paul, in the Hebrews, show that the patriarchs, and all the Old Testament worthies, had the Christian faith, (Heb. ch. 11.)

10. It is here again recorded that *Noah begat three sons*, (ch. 5 : 32.) *Shem* is named first, as being (not the oldest, but) the head of the sacred line—through whom the Mesiah was to come with all His blessings.

11. A general statement is here made as to the universal corruption among men. This is introductory to the account of the deluge. This has already been given in substance. ¶ *The earth also.* Rather, *And the earth was corrupted.* The whole human family in all the inhabited earth was in a state of moral corruption, as is expressed in the next verse, "All flesh had corrupted his way upon the earth,"—(the same word.) When it is said that this was *before God*, it is meant that it was open, heaven-daring. ¶ *And the earth was filled with violence.* Sept., *injustice.* This accords with all the foregoing narrative. In the spirit of Lamech, the Cainite, and in the character of the Nephilim, and of the "mighty men of renown," the race had become more and more abandoned—the corruption displayed itself in all forms of *violence*—until the earth was filled with stripes, oppressions, murders and outrages, which called for the Divine judgments, in mercy to the human family. NOTE.—All this desperate iniquity had its special impulse in such family corruption as polygamy and carnal alliances, which polluted the race at the fountains. When the marriage relation was profaned by taking a plurality of wives—then murder grew bold and daring, and claimed to be protected, as in Lamech. And when marriage was contracted without the fear of God, and according to mere carnal principles then domestic piety was banished from the earth. The single contrast was in the solitary case of Noah and his pious house! And God puts distinguished honor upon this eminent example of steadfast family piety. He saves him and his house.

12. God took note of this state of things. In Ps. 14 and 53, the Psalmist

13 And God said unto Noah, p The end of all flesh is come before me; for the earth is filled with violence through them: q and behold, I will destroy them with the earth.

p Jer. 51 : 13; Ezek. 7 : 2, 3, 6; Amos 8 : 2; 1 Peter 4 : 7. q vs. 17.

well describes this condition of mankind. And God is represented as looking down to see if there was any exception to the prevailing wickedness, (Ps. 14 : 2.) ¶ *All flesh had corrupted his way.* The whole race had grown corrupt in conduct and practice. "They are corrupt," (Ps. 14 : 1.) "They are all gone aside,"—("out of the way.") "They are altogether become filthy," (Ps. 14 : 3; 53 : 3.)

13. God now declares His purposes of judgment in view of this universal crime. ¶ *An end of all flesh is come before me.* Sept., *A season—a crisis*—not τελος, but καιρος. This is the warning with which God prefaces to Noah His declarations of judgment, and His directions of mercy. How startling must have been this announcement to Noah! The awful iniquity could not longer be borne. The period of long-suffering (one hundred and twenty years,) was to that generation only as *nine* years would be to men of our time. During this interval Noah was "a preacher of righteousness," warning the wicked race of the judgment that would surely come from God. How long he was engaged in building the ark does not appear. It would seem from the New Testament that the ark was preparing during the one hundred and twenty years, (1 Peter 3 : 20.) Noah was, perhaps, the most remarkable example of faith in the list of Old Testament worthies, (Heb. 11 : 7.) The whole world against him—the six score years to continue at his work, and in his conflict with the ungodly, while as yet no symptoms of the flood appeared—the simple word of God to rest upon; his faith ridiculed and scoffed at, as most unreasonable, silly, and contrary to all experience. ¶ *Behold I will destroy them.* The verb here used is the same as is several times used before, and rendered *corrupt*, and means also to *destroy*, (Hiphil.) The corruption of the world referred to, was most destructive and ruinous. And God only gives them up to their self-destruction when He sweeps them away from the earth. *Behold I am corrupting them.* The same term is used of God's destructive work as was used of their corrupting and destructive works—to show the connexion between the two—as if it were said, As they have given themselves up to this universal corruption, so I will cause their corruption to seize upon them in all its bitter fruits—and thus "*destroy* them that *destroy* the earth,"—(Gr.,) *corrupt* them which *corrupt* the earth, (Rev. 11 : 18.) God's retributive justice is this, to give men up to sin in its bitter power and penalty, to experience its awful consequences forever. ¶ *With the earth.* (See vs. 7.) All the animal tribes, and the fair face of the earth were to be overwhelmed with this judicial destruction. This language implies that great geological changes were produced by the deluge. Who can tell what tremendous agencies are indicated by the expressions, "All the fountains of the great deep were broken up,"—"The windows of heaven were opened."

The universality of the deluge seems to be clearly taught in the narrative, and confirmed by other passages of Scripture, Gen. 7 : 4, 23. "Every living substance was destroyed which was upon the face of the ground, both man and cattle; and the creeping things, and the fowl of the heavens, and they were destroyed from the earth. And Noah alone remained alive, and they

that were with him in the ark," ch. 7:21–23. "The flood came and destroyed them all," Luke 17:27; Matt. 24:37–39. "God spared not *the old world*, but saved Noah, the eighth person—a preacher of righteousness—bringing in the flood upon the world of the ungodly," 2 Pet. 2:5. Besides, it is recorded that the waters prevailed exceedingly on the earth, and all the high hills that were under the whole heaven were covered; fifteen cubits upwards did the waters prevail, and the mountains were covered," ch. 7:19, 20; 8:5. It is objected that this height of fifteen cubits above the tops of the highest mountains (five miles high) would require a greater quantity of water by far than is contained in all the seas and oceans of the earth. But the water of the globe is to the land in the proportion of three-fifths to two-fifths, and there is no natural impossibility as to the sufficiency in the different seas and lakes for covering the whole earth. And the whole earth might have been submerged for a twelvemonth, as stated here, or even for a much longer period, without any trace of such submersion being now discernible. Besides, this objection takes for granted that the mountains were as high before the deluge as since, when (1) some of the high mountain ranges were probably thrown up as a result of the deluge. And (2.) The face of the earth may have been otherwise changed in connexion with the deluge, so as that high mountain ranges may have been depressed, and the sea-beds may have been elevated, to accomplish this result of overflowing the earth. (3.) The objection proceeds on the false assumption that God could not have produced the deluge; as it claims, also that He could not have created the earth in six natural days, and could not have produced the chaos. It admits no miracle in the case, and demands that these great effects must be accounted for by second causes, that are natural, instead of preternatural. But admitting, as we do, that God can and does work miracles, the objection is set aside. Nay, admitting, as they must do, that geology and all natural science attests the fact of miracles, and of miracles such as these convulsions and deluges, and their objection falls, even on their own ground. Could God produce water enough for such a universal deluge is the question.

2. It is objected that such an increased mass of water, as is reckoned to be necessary for the deluge, would alter the action of gravity upon the earth, and the nutation of the axis. This also proceeds on the assumption that God could not do it.

3. It is further objected as to the capacity of the ark—that it was not large enough for all the species or animals and living tribes; but this has been disproved by accurate calculations.

4. That the animals, belonging to different zones, could not all have been preserved alive in the same atmosphere or climate. But every menagerie and zoological garden disproves this, where tropical animals and those of most northern latitudes subsist in the same climate.

5. As to the difficulty of gathering the food for so many, it is simply the difficulty which God is supposed to have had in provisioning this house of His—this ark of salvation—as though He has not always bread enough, and to spare. As though He would give the order for all to enter, and then shut them in without providing food sufficient.

6. But it is further objected that trees have been found, whose age, as ascertained by their rings, must be greater than the deluge of Noah. For example, a tree of tropical Africa, calculated by the rings of its trunk to be five thousand two hundred and thirty-two years old, which, it is alleged, could not have lived under the waters of the deluge during a hundred days. But it has been discovered by Dr. Carpenter in the West Indies that tropical

trees shed their leaves two or three times in a year; and that these rings or circles in the formation of the trunk are formed by the check of vegetation at the shedding of the leaves, and are not annual layers, as was formerly judged. This of course would reduce the age of these trees —the Boabab, an African tree, and the Taxodium, a Mexican tree—at least by one half. This objection is thus providentially answered.

7. How the animals could have so spread after the flood is queried. To this *Prichard* replies that a partial creation of animals probably took place after the flood; and in favor of this, he adduces the fact that fresh creations have marked every new geological epoch. It has been quite too hastily assumed that there have been no creations on earth since the sixth day. *Agassiz* truly remarks that "since man has existed upon the earth no appreciable change has taken place in the animal or vegetable world." But this does not by any means forbid the belief that there may have been a re-creation of the same species as were destroyed in the deluge.

8. A further objection is urged from the cones of volcanoes, as of Etna, where the cinders and dust, which it is calculated must be older than the deluge of Noah, would have been washed away by it, but which show no traces of the deluge. This is argued especially from the volcano of Auvergne and Dauphine in the centre of France, which it is held could not have had an eruption since Europe was peopled, because there is no tradition of such an event. And, moreover, that the geological formations between different layers of lava, and the wearing of river courses through great depths of the rocky substance, prove a far longer antiquity than the deluge of Noah. But these may have been volcanic in a previous geological period of our earth, and afterwards may have become submarine volcanoes, and being upheaved again when the deluge subsided, they may have resumed their action. This would account for most of the phenomena. But (1.) These volcanoes may have had eruptions since the time of the deluge without any extant record or tradition of the event. (2.) The loose dust that now forms these volcanic cones may have become light, as it now is, by the disintegration of atmospheric agency during so long a period, while at the time of the deluge it may have been much more solid, like the lumps of lava that form the sides below; especially the carbonic acid gas which issues from these volcanic districts, softens and dissolves the rock.—*Lyell.* (3.) It is maintained on good authority that there are historic traces of such eruptions in the years 458–460, A. D., and that the *rogation days* in the ritual of the English church were instituted by the Bishop of Vienne, and are a commemoration of these catastrophies.

9. It is admitted by all geologists that there have been successive deluges, and that every geological epoch is marked by such an event. But it is contended by some that the last convulsion and overflow was anterior to man's creation, because human bones or fossils are not found in any strata of earlier date, and because no remains of human works have been found in such pre-Adamic strata. "No deluge, therefore, destroyed a wicked and disobedient race of men," says *Kalisch.* But just now these very geological authorities are clamoring about the alleged discovery of such human fossils, and remains of human works in strata, or caves or gravel-beds along with the remains of extinct mammalia, and are claiming therefore that they have found traces of pre-Adamic man. But if it can be proved that they have found human fossils in such geological quarters, then the strongest objection which they have hitherto urged against the fact of the deluge of Noah, and its universality, together with the mighty geological changes which were formerly

referred to that event, is set aside, and thus they contradict their own theories. Especially they show us that their theories are so liable to change from new discoveries, that they cannot be relied on. "Who can tell what fossils may yet be found in ocean-beds?" they say. True. And what if human remains are found there? Yet their argument is based on the mere negative evidence—the *absence* of human remains in the tertiary beds, while so small a portion of the geological field has yet been explored. If they find such tertiary human remains, they are bound, by their own theories, rather to admit not only the universality of the deluge, but all that was claimed by the deluge theory in accounting for the geological formations.

1. Universal tradition points not only to a deluge during the human period, but to the deluge of Noah's time. See "*Bryant's Analysis of Ancient Mythology*," "*Harcourt's Doctrine of the Deluge*," etc.

The ark, the dove, the rainbow are all incorporated with the traditions. The medal struck in the reign of Philip the Elder in the city of Apamea, represents a square box afloat on the water, with a man and woman inside, and also two birds and an olive branch, and the name NOE on the box. *Hindu* traditions, as well as *Chaldean*, and *Greek* and *American*, all agree even in the leading details of the flood, so as to call for this historical basis.

2. To argue from the alleged findings of geological science that the deluge of Noah must have been local, and confined to a narrow district of country, is to sink the plain Scripture record below the indistinct and partially explored and poorly understood record of the rocks. For if the waters rose fifteen cubits above the highest mountains of the then inhabited countries, their level would have been sufficient to make the deluge universal. *Kalisch* maintains that such interpreters "violate all the rules of a sound philology, distort the spirit of the language, and disregard the dictates of common sense." *Introduction*, p. 144.

3. A volume of water thirty feet above the top of Ararat, (which, according to Parrot, is sixteen thousand two hundred and fifty-four feet high,) and which prevailed for almost a year, must have found its equilibrium, and thus covered the face of the whole globe. According to the calculation of *Lilienthal*, the quantity of water necessary to cover the surface of the earth to the height of a mile above the level of the sea is only equal to the two hundred and seventy-second part of the volume of the earth. See *Kurtz*. It has been computed that there were at the time of the deluge about four millions of inhabitants on the globe.

4. But if the flood was not universal, but local, where did it take place exactly — over what amount of territory? *Hugh Miller* and others argue that it was local, on the ground that in such case "the necessity for preserving all the species of animals in the ark disappears. For in the first place there was nothing to prevent the birds and many of the large mammals from getting away, and in the next, the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape is insignificant." And thus the deluge itself is made "*insignificant*." *Perowne* (in Smith's Bib. Dict.) "*Noah*" argues that "unless we suppose that a stupendous miracle was wrought, we must believe that the flood extended only over a limited area of the globe." But we do suppose such a miracle was wrought. This is the plain impression which the Biblical narrative gives.

5. But if all the language which seems so universal, refer only to what is local, and the deluge did not cover "the whole earth," then we must regard God's covenant with Noah, sealed by the rainbow, where

14 ¶ Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it, within and without, with pitch.

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this same phrase occurs, as referring only to that locality, wherever it was; and we have no covenant that there shall not be a deluge to drown this continent, and other continents and localities not included in Noah's deluge. But who believes that to be the meaning of the Scripture?

6. Besides, if the passage in Peter refers to the destruction at the deluge, as is most generally understood, though it would seem perhaps more forcibly to refer to the *chaos*, (see Introduction, p. 46,) then it is distinctly said that the *kosmos* (world) *that then was*, perished; and this is not the *oikoumene*—the inhabited world—but the *kosmos*—the world itself, of creatures and products, (2 Pet. 3:5–8.) Though most of those who advocate a partial and local deluge understand it to be altogether consistent with the Biblical narrative, yet we adhere to the more obvious meaning of the record, until it is clearly disproved.

7. It would seem to be conclusive that as the passage in Peter predicts a deluge of fire analogous to the deluge of waters, so we cannot understand it in either case of any other than a universal deluge. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the earth also, and the works that are therein shall be burned up," 2 Pet. 3:10. This surely cannot mean a local and partial destruction. Even *Colenso* admits that "mathematical and physical science forbid our believing in a partial deluge, such as some have supposed, since that involves an universal flood." *Page* 18, *Vol.* 2. But it is held by this last writer that the narrative is not historical. And to this it is sufficient to reply that it manifestly claims to be history, and nothing else; that to deny its historical character, is in effect to deny the whole Bible history—nay, more, it is to deny the authority and divinity of Jesus Christ himself, who gives His explicit sanction to the historical truth of the narrative, Matt. 24:37. Compare Luke 17:26. But this would be more incredible than any thing found in the narrative. Many who hold to a partial deluge, understand that such a view is perfectly consistent with the Biblical terms, in that the expressions are universal only in reference to the earth as inhabited at the time. One of the latest writers on the subject (*Perowne*) admits that "a universal deluge cannot, on geological grounds alone, be pronounced impossible," though he holds that "there is other evidence conclusive against it, *miracle apart.*" The difficulty which this school of writers find is in admitting a *miracle*. And the tacit concession also is, that to those who can believe in a miracle—that is, in an extraordinary interposition of the Almighty—there is no difficulty at all in the narrative.

14. *Make thee — to*, or *for thee.* ¶ *An ark.* The term here used is not the word for an ordinary ship, but rather for a vessel without mast and rudder—being intended only for a floating structure. The word is *tebhah*—a *tub*—or *chest*. See Exod. 2:3, used of Moses' ark of bulrushes. The ark of the covenant was also a hollow chest, though the term for that is different in the Heb., but the same in the Greek. ¶ *Gopherwood;* lit., *of trees of Gopher*—planks or timbers of Gopher; which was probably a general term for resinous or pitchy timber. If the term were the common designation of a particular tree, it would not have been the plural form. Some understand it to be the *cypress*, as there is an affinity in the letters of the word *gopher*, (Gr. *kupar*,) others, the *cedar* or *juniper;* but it may, and most probably does include all these. This resinous wood was

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

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to be used as it would not rot, nor be liable to worm-eating. This latter was the chief injury done to timber, which made it very insecure for building. It is still the case in Palestine, that the worms perforate such timber as is not resinous, and heavy beams are soon eaten by them so secretly, that the houses are liable to fall in. Therefore Solomon was so particular to use the cedar of Lebanon for the temple. And this wood is, on this account, very scarce and costly. "*Pine forests,*" says *Col. Chesney,* "abound in Armenia. *Cypress groves* abound there." Among the Mohammedans they are selected for cemeteries. ¶ *Rooms.* The word means *cells* — *stalls* — small apartments: elsewhere (twelve times) in the Scripture uniformly rendered *nests*—as here in the margin—*lodging places.* See Obad. 4. ¶ *Pitch it.* The word is that which is the basis of our English word *cover,* and here plainly means to smear. *Lit.,* it reads, *Smear it with a smearing.* Some bituminous coating was to be applied to the wooden vessel, both inside and out, so that it would turn the water, and would harden, so as to be impervious. The Sept. uses here the term *asphaltum.*

15. *And, etc.,* lit., *and this which thou shalt make it.* Thou shalt make it this, *thus,* after this fashion. ¶ *Three hundred cubits. Winer* makes the Mosaic cubit equal to nineteen and a-half of our inches. *Böckh,* and others, make it nearly two inches more. *Thenius* is judged most correct, as his cubit agrees best with those found on the Egyptian monuments. He holds the dimensions to have been, in round numbers, four hundred and seventy-seven feet long, seventy-nine feet broad, and forty-seven feet high. Others make it five hundred and forty-seven feet long, by ninety-one feet two inches wide, and forty-seven feet two inches high. Reckoning the cubit at 1.8 feet, we find the length to be about five hundred and forty feet, the breadth ninety feet, and the height fifty-four feet. The Great Eastern is six hundred and eighty feet long, (six hundred and ninety-one on deck,) eighty-three feet in breadth, and fifty-eight feet in depth —thus longer and deeper. *Tiele* shows that it was sufficiently large to receive all those animals which were to be preserved in it, that it contained three million six hundred thousand cubic feet—and reserving nine-tenths for the victualling department, and assigning fifty-four cubic feet to every species—each pair of animals — there was room for nearly seven thousand different species. The structure was made, not for sailing purposes, but for freight. Fishes, worms, and insects were not received into the ark. Dr. *Hales* has estimated that it was a vessel of about forty-two thousand tons in capacity. It has been proved that these proportions are admirably fitted for the greatest amount of *tonnage,* but not for sailing.

16. *A window.* This term, used in the dual number, means *noonday light,* and it is commonly rendered in the singular, "*noon,*" and no where else "*window.*" *Junius* and *Tremellius* render this in the singular, *a clear light.* Heb. Fam. Bible reads, *A transparency.* It is quite a

17 [r] And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant: and [s] thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [t] two of every *sort*

r vs. 13; ch. 7 : 4, 21, 22, 23; 2 Peter 2 : 5. s ch. 7 : 1, 7, 13; 1 Peter 3 : 20; 2 Peter 2 : 5. t ch. 7, 8, 9, 15, 16.

different word from that rendered *window,* (ch. 8 : 6,) and which Noah is said to have opened. It seems to have been a *sky-light* of some unknown transparent substance for the admission of light. ¶ *In a cubit, etc.* This must be understood to be a direction for raising the roof of the ark in the middle, so as to form a gentle slope for turning off the water. The feminine suffix makes it refer to the ark, and not to the window. "The cubit is possibly the height of the parapet round the lighting and ventilating aperture. The opening occupied probably a large portion of the roof, and was covered during the rain with an awning, (*mikseh,* Gen. 8 : 13,") which was removed by Noah. An entrance was to be made in the side of the ark—and there was no need of more express direction about it. It was this door by which the Lord *shut Noah in,* ch. 7 : 16. ¶ *Lower, etc.* These three terms are in the plural. The word "*stories*" is not expressed, but seems to be understood. Lit., *Underneath, middle* and *upper* (stories,) thou shalt make it. It is impossible for us from these few data to arrive at the exact structure of the ark. But it was no house set in a boat as the pictures commonly give it. It was designed as a float, not as a sailing vessel.

17. God now declares his object in the erection of this vessel. *I, behold I am bringing the flood.* It is referred to as *the flood* by eminence, or as that already mentioned to Noah. The end to be accomplished by the flood is stated—*to destroy all flesh.* It was to be a universal destruction of living creatures from off the face of the earth, excepting only the remnant who should be saved in the ark. *Murphy* calculates that the population of the earth at the time, was less than four millions. The bloody stains of murder were to be washed out, such as appear in Lamech, who boasts his impunity in defiant song. The deluge occurs not by natural laws, but by direct interposition of the Creator. It is to be explained not by natural philosophy, but by the word of God. ¶ *In the earth.* This clause excludes fishes, whose domain is in the waters. The deluge was brought on the whole world as a punishment of man's sin, (Rom. 8 : 22.)

18. *But with thee.* Here is the gracious provision for saving a remnant—according to the election of grace. It was all of grace, God covenanting with Noah, to save him and his. This covenant was a *household covenant.* It has always been God's plan to propagate and transmit His church by means of a pious posterity. His church is the same in all ages, only under different outward dispensations. By this announcement Noah was animated to obedience in his most tedious and difficult task—and thus his faith was exercised in God as a Covenant God. There were eight persons in all—Noah, his wife, their three sons and their wives, (1 Peter 3 : 20.)

19. Directions are here given as to the lower animals which he should take with him into the ark. *Pairs* of each he should take to preserve

shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind and of cattle after their kind, of every creeping thing of the earth after his kind; two of every *sort* [u] shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [w] Thus did Noah; [x] according to all that God commanded him, so did he.

u ch. 7, 9, 15; see ch. 2 : 19. w Heb. 11 : 7; see Exod. 40 : 16. x ch. 7 : 5, 9, 16.

the species alive. The number is given in ch. 7 : 2.

20. *Shall come unto thee.* All the animals had been brought to him before, (ch. 2 : 19.) It seems here to be intimated that the reptiles even should *come* to Noah by some extraordinary impulse. No insects nor worms were included. All the varieties may be referred to species, and the species now claimed as belonging to a *genus* may, perhaps, be reduced in numbers. Space, we have seen, was afforded by the area of the ark for nearly seven thousand species. Many objections have been raised against the assembling of animals from all quarters of the earth into one place. But we need not suppose that any differences of climate existed then—and if there did, it was surely in the power of God to assemble the animals, as easily as He could assemble the waters for the deluge. Besides, we know not how widely these animals had spread. Some have sought to explain it by supposing that the deluge was only partial, and not universal, (see vs. 13, notes.) More than a thousand species of mammalia—and fully five thousand species of birds are alleged to exist. In *Johnson's Physical Atlas,* (1856,) the number of species of mammalia is given as one thousand six hundred and fifty-eight. Of birds, the number of species reckoned by *Lesson* is six thousand two hundred and sixty-six. Of reptiles six hundred and forty-two are reckoned by *Chas. Bonaparte.* The *clean* animals alone have been computed at one thousand one hundred and sixty-two individuals, supposing that seven of each species was taken. But even if we could not see how the stowing of these creatures took place, it is much easier to infer that there are particulars which we do not know, or cannot appreciate, than to deny the plain statement of the Scripture. Some suppose that a partial new creation of animals took place after the flood. The various continents were probably connected at the first, and this would allow of their migration to the ark from all quarters. The food could the more easily be collected, as the deluge occurred in the second month of the year, in Autumn.

22. Here is the power of Noah's faith. In so gigantic an undertaking, against such a world of opposition, in the face of all natural appearances Noah's faith achieved the work. It produced a simple, earnest obedience to the Divine command in all things. Thus his faith wrought wonders. Noah is a hero in history. "I admire," says *Chrysostom,* "the virtue of this just man, and the unspeakable mercy of the Lord, when I consider how he was able to live among the wild beasts, having had conferred on him that former dignity of man which the animals acknowledged and obeyed." The apostle's comment in the Hebrews is full of force. (1.) Noah did this great work

CHAPTER VII.

AND the LORD said unto Noah, [a] Come thou and all thy house into the ark: for [b] thee have I seen righteous before me in this generation.

a vs. 7, 13; Matt. 24: 38; Luke 17: 26; Heb. 11: 7; 1 Peter 3: 20; 2 Peter 2: 5. b ch. 6: 9; Ps. 33: 18, 19; Prov. 10: 9; 2 Peter 2: 9.

by faith—in God's word, and in God Himself, and in God's standing promise of a Messiah to come. (2.) He was, also, "moved with fear,"—that fear of God which is filial, not servile, and which leads to cheerful obedience. (3.) The result of this was "the saving of his house," and the condemnation of an ungodly and disbelieving world, and his own heirship of that righteousness or justification, which is by faith alone.

PART III.

From the Flood to the Covenant with Abraham.

CHAPTER VII.

§ 22. THE FLOOD—THE ARK. Ch. 7: 1–24.

The long period of warning and preparation had now nearly passed. The one hundred and twenty years had rolled on, and were now within a week of their termination. The ark itself was at length completed and ready for occupancy. Against all the reviling of men and the temptations of Satan, Noah's faith had triumphed. Now it remained to introduce to the majestic structure its tenants, and God's time has come for them to enter.

1. *Come thou.* The command is a gracious command. So is it in the gospel. Christ is the Ark of the New Testament, and the invitations to enter in are commands also, while the commands are invitations of grace—*come, come.* ¶ *And all thine house.* The plan of God from the beginning has been to dispense His grace by a household covenant. He has pleased to propagate His church by means of a pious posterity. "I will be a God to thee, and to thy seed after thee," (ch. 17: 7.) Hence we have the household baptism in the Christian church, (Acts 16: 15.) This does not indicate, however, that the children are regenerate, but provides that they may become so, by God's blessing on the parental fidelity. The children of Noah were not all regenerate as we infer from the sequel. But God encourages the parental endeavor to that end, and favors the children of believers with the extraordinary means and promises. So under the New Testament the children of believers are still bidden to come into the ark Temporal mercies and deliverances are often granted to them for the parent's sake—they are born within the pale of the church, and favored with its oversight and tuition, and they are specially bidden to come to Christ as children of the church and of the covenant, (Acts 3: 25.) ¶ *For thee, etc.* This was "the righteousness which is by faith" which Noah had, as Paul is particular to mention, (Heb. 11: 7.) The modern skepticism denies that the patriarchs had the Christian faith. But plainly Paul brings them forward as instances of the same faith with us of the

2 Of every [c] clean beast thou shalt take to thee by sevens, the male and his female; [d] and of beasts that *are* not clean by two, the male and his female.

c vs. 8; Lev. ch. 11. d Lev. 10 : 10; Ez. 44 : 23.

New Testament, and not a mere general belief in God and in Providence, on the basis of natural religion. Noah could well embrace the great doctrine of salvation by the Messiah in the ark which he built. And that ordinance of the ark upon the waters was a figure like unto the baptism of the New Testament church, (1 Peter 3 : 21.) It was according to a household covenant, in which the very mode of baptism was pre-figured —surely not by immersion, but by affusion. Noah had faith in the promised seed—and faith in the Divine threatening against a wicked world—and faith in the gracious provision of the ark. Noah's work was altogether in the line of God's gracious direction and provision—it was work upon the ark which God had appointed for a refuge. It was, therefore, nothing meritorious—as if the ark had been provided because of his work. It was fit that he and his should enter into the ark of God, to which he had, in faith and patience, set his hand. ¶ *Before me.* This is God's clear testimony given to Noah, in distinction from the whole world of ungodliness besides. OBSERVE.—(1.) Noah's family are bidden to enter in, because of God's relations to Noah himself. (2.) Though Noah was so long a time a preacher of righteousness (1 Pet. 3 : 20; 2 Pet. 2 : 5,) he had been instrumental, it would seem, in the salvation of no one outside of his household. Ministerial faithfulness is not always to be measured by the manifest fruits in numbers converted. ¶ *In this generation.* Though they are so wicked and alienated from God.

2. *Of every clean beast.* As nothing had been said about such distinction of clean and unclean, before this time, some understand this to be spoken by way of anticipation and prophetically, of those which should afterwards be so distinguished. But this would not explain to Noah what kinds were meant. We must suppose that there had already been a distinction made of clean animals as those that were to be used for sacrifice, and perhaps distinguishing the food of the sons of God, in the antediluvian theocracy. Afterwards the distinction related also to their uses for food, (Lev. 11.) ¶ *By sevens.* Heb., *seven seven.* (See Zech. 4 : 2, Heb. *seven and seven.*) He had been directed to take *by pairs* for the purpose of keeping alive the species, (ch. 6 : 19, 20.) Here it is more fully and expressly directed to take *three pairs* of each clean animal, and a single seventh one besides. *Calvin, Delitsch, Tuch, Baumgarten,* etc., understand that seven of each species, and not seven pairs, is meant. So *Rosenmüller* says that the repetition of the number is not to signify duplication, but distribution among the species—"*seven seven*" being *seven of each species,* as in vs. 9, and ch. 32 : 16. By sevens, that is three pairs and one single one of clean animals, for preservation, for food and sacrifice. Some understand *seven pairs* to be meant. Noah sacrificed "of every clean beast" at least one, on Ararat, upon leaving the ark; hence he must have had more than a pair or he could have used none for food and sacrifice in the ark. These went in also in pairs, ch. 7 : 8, 9, that is, (as is added,) male and female. *Seven* is the sacred number in the Scriptures. It was fit that they should be taken by *sevens,* to keep up this sacred association. There was here also a reference to the Sabbath, as a seventh part of time. OBSERVE.—It is specified (ch. 6 : 19, 20,) that the tame cattle, and creeping things, (smaller animals,)

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth [e] forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

5 [f] And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ [g] And Noah went in, and his sons, and his wife, and his

e vss. 12, 17. f ch. 6 : 22. g vs. 1.

and the fowl were to enter the ark. The wild beasts are not included in the specification. Hence some have inferred that these were created after the deluge, of the same species as before, while those who regard the flood to have been partial and local, understand these to have been preserved in other districts, than that inhabited as yet by man. Leaving out this whole class would relieve very essentially the difficulty of many as to the room for such a multitude with the necessary stores. But miracle must be admitted to account for the deluge at all. And why not admit it also to account for these particulars of stowage? "*Jehovah shut him in.*"

3. The same rule of sevens was to be observed in regard to all fowls. There were to be none of the fishes taken into the ark. OBSERVE.—If, as some would have it, new species have originated by selection, then how could this distinction have been kept up of clean and unclean?

4. *For yet.* Lit., *Because to* (or *at*) *days yet seven.* See vs. 10. A week of further and most special warning was thus given to the world, including a Sabbath. Seven more days for repentance, if peradventure any would repent. This very significant step was now taken to show that God was in earnest. The ark was finished. Noah and his family were now to go aboard—and take with them a given number of the animals and fowls—all showing an immediate preparation for the great event! What now would the scoffing world presume to say. Jesus Himself who beheld it, and wept over it as we may suppose, tells us that they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, (Luke 17 : 27.) ¶ *Forty days, etc.* This is a period of special solemnity in Scripture. Moses, Elijah and Jesus fasted forty days and forty nights. Nineveh had a warning of forty days, and Israel a wandering of forty years. ¶ *Every living substance.* This is not the term for *living thing, creature* — but is more properly rendered *substance,* including all created things, and not merely the animal creation—"*whatever lives and flourishes.*"—*Calvin.* ¶ *Destroy.* Lit., *I am wiping out,* or, *about to wipe out.*

5. The faithful obedience of Noah is still further recorded.

6. *Six hundred years.* Lit., *And Noah was a son of six hundred years and the deluge of waters was upon the earth.* It was "in the six hundredth year of the life of Noah," (vs. 11,) that the flood commenced. He lived after the flood three hundred and fifty years, (ch. 9 : 29,) or nine hundred and fifty in all.

7. Noah's family entered the ark *because of*—or rather, *lit., from the face of*—or, *from before* the waters of the flood—showing not that they entered only by compulsion, but that in confident anticipation of the wa-

sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all [h] the fountains of the great deep broken up, and the [i] windows of heaven were opened.

12 [k] And the rain was upon the earth forty days and forty nights.

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h ch. 8:2; Prov. 8:28; Ezek. 26:19. i ch. 1:7; 8:2; Ps. 78:23. k vs. 4, 17.

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ters they entered—as though they were already rising.

9. It would seem from this, that all the animals and fowls went in, *in pairs,* and that there were no odd ones, (see vs. 2.) Also that they went in by a Divine impulse, as by instinct. It has been computed by some, that there are not more than three hundred distinct species of beasts and birds. See ch. 6:20, notes.

10. *After seven days.* So the versions commonly render it, *after the seven days.* The same phrase occurs in Heb.; 1 Chron. 7:25. The *margin* here reads, *on the seventh day.* The precise day is given in the next verse. This was in the year of the world 1656. ¶ *The waters—were*—began to fall—*upon the earth.*

11. The month here given is thought by some to correspond with our November as the civil year of the Hebrew at this time commenced about the autumnal equinox, or 22d September. This would bring the date (17th of 2d month,) about the 7th November. Others conclude that since the Hebrews begin their sacred year in March, at the vernal equinox, and since this was the reckoning of time that was divinely appointed, and since also it is more agreeable to nature, the deluge commenced in spring time, when the minds of all were elated in the hope of the new year. So *Luther, Calvin, etc,* Matt. 24:37. ¶ *All the fountains, etc.* The *deep,* or *abyss,* was mentioned in ch. 1, vs. 2, which some understand of the atmosphere, but others of the *seas.* The waters of the deep, or abyss, had been separated by God at the creation, (ch. 1:6,) and confined within appropriate bounds. Now all the springs or fountains where those waters have their seat, from beneath, were *broken up* (rent—broken asunder—) so that there was a return again to the original chaos in this respect—that the waters enveloped the face of the earth, ch. 1:2. The masses of waters from above also were let loose—the barriers were removed—and instead of rain distilling in drops from the clouds, as usual, the torrents poured forth from above, as if from *open windows.* The *margin* reads *floodgates;* Greek, *cataracts.* ¶ *Were opened* — were *broken up.* See Job 26:8. There is yet in the East a phrase like this—"*the heavens are broken up*"—to denote very heavy rains. It is held by some that it had never rained before this time, but that the earth had been watered by dews, ch. 2:5, 6; 1:9. But this was no natural rain.

12. *And the rain was upon, etc.,*

13 In the self-same day [l] entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 [m] They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they [n] went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

l vs. 1, 7; ch. 6: 18; Heb. 11: 7; 1 Pet. 3: 20; 2 Pet. 2; 5. m vss. 2, 3, 8, 9. n ch. 6: 20.

that is, *the rain fell upon the earth* during this period, according to the threatening and prediction, vs. 4. This is a definite and parenthetical statement in regard to the continuance of the outburst of waters.

13, 14. Here is a repetition of the statement in vss. 7, 8, given with more precision. ¶ *In the self-same day;* lit., *in the bone of this day,* (mentioned in vs. 11)—*in the article* or *substance* of this day; that is—*in this very day.* It is here recorded that the sons of Noah who entered the ark were the same three sons as have been previously mentioned (ch. 5: 32,) and none others were born to him during the building of the ark.

14. The statement here is very definite to show that specimens or representatives of all beasts and fowl that were then on the face of the earth were taken into the ark, and that without any confusion of the different species. ¶ *Every bird of every sort.* Heb., *of every wing.* OBSERVE.—This would imply that each species was distinct, and to be preserved *after its kind,* according to the original law; and that there was no such thing as a formation of new species by *selection.*

15, 16. *They went in unto Noah,* etc. This indicates the extraordinary impulse by which the various tribes of creatures went into the ark—*unto Noah*—as they had been brought to Noah before by God to see what he would call them. OBSERVE. — The creatures went in unto Noah, *as God commanded Noah.* God evidently gave here what He required. He enabled Noah to carry out the plan of His grace. Where Noah's faith sought to accomplish God's command, there God moved the animals to do their necessary part. We observe that in entering the ark of their salvation these various tribes put aside all their mutual enmities, as it shall be at last, when the lion shall lie down with the lamb, under the glorious reign of grace and redemption by Christ Jesus. ¶ *Shut him in;* lit., *And Jehovah shut in unto him.* Shut close around him. (Greek) *Shut the ark outside of him,* or outside of it—from the outside. It is well rendered, *shut him in.* After the great fabric had been built, and all had entered, it yet remained that the door be closed *from without.* Noah had yet to rely for the concluding act upon God alone, and without this there had been no salvation. Jesus is the author and finisher of our faith. This change here in the name of the Most High is to be noticed. It is the covenant God — Jehovah — the Redeemer — who here shuts him in. And such direct and special interposition of God seemed necessary to give adequate security to what Noah had built, and to give protection against the riotous crowd, who would desperately struggle for entrance in the final hour. So also is it in the ark of the New Testament. All believers are "kept (as with a garrison) by the power of God, through faith,

16 And they that went in, went in male and female of all flesh, [o] as God had commanded him; and the LORD shut him in.

17 [p] And the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: [q] and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; [r] and all the high hills that *were* under the whole heaven were covered.

o vss. 2, 3. p vss. 4, 12. q Ps. 104: 26. r Ps. 104: 6; Jer. 3: 23.

unto salvation," (1 Pet. 1: 5.) OBSERVE.—How silly are all the calculations and cavils of skeptics as to storage and stowage, in the light of this declaration, that Jehovah shut him in. He also made room for all the inmates. So in the parable of the marriage feast, "they that were ready went in with Him to the marriage, and *the door was shut.*" The New Testament gives us some particulars of the state of society at the outbreak of the flood. Instead of being at all moved by the warnings and preparations of Noah—"they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away," Matt. 24: 38, 39. They were most immersed in worldliness — entering into new relations, as if their houses were to continue to all generations, and they were rioting upon the bounties of God. So it is declared it shall be at the coming of the Son of Man. Jesus Himself gives to us this warning, "Watch, therefore."

17. The continuance of the outpouring of waters is here given. *Forty days.* It is not meant that the waters remained forty days, for it was one hundred and fifty days that the waters prevailed (vs. 24,) before they were abated. It is also stated that the waters increased so as to lift up the ark and set it afloat.

18. *Prevailed — became mighty.* The allusion is to the prevailing of an army. The waters came on with such resistless force as to overwhelm every thing in their mighty tide. *And the ark went* (Heb., *walked*) *upon the face of the waters.* He would say, *the ark rode* upon the flood. (Greek,) *Was borne above the waters.* This is a detailed description of the gradual rising of the waters, lifting and floating the ark.

19. Here again attention is called to the mighty prevalence of the waters. They *became mighty, very exceedingly — and all the high mountains which were under all the heavens were covered.* This language is as strong as could be given to express the universality of the deluge. It has been objected that the end might have been accomplished by a local deluge — such as could have come from the waters of the Caspian sea, submerging the regions round about. But it has been shown to be most probable that the population of the globe was greater then than since, and that the destruction of the race could not have been accomplished by a partial deluge. Besides, as some have objected that water enough could not be found, it has been shown that there is water enough on the earth to drown it, and bury the highest mountains fifteen cubits or twenty-two and a half feet, and that a mass of water equal to the two hundred and seventy-second part of the mass of the earth, would be enough to bury the high-

20 Fifteen cubits upward did the waters prevail: and the mountains were covered.

21 [s] And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in [t] whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and [u] Noah only remained *alive*, and they that *were* with him in the ark.

24 [w] And the waters prevailed upon the earth an hundred and fifty days.

s ch. 6: 13, 17; vs. 4; Job 22: 16; Matt. 24: 39; Luke 17: 27; 2 Pet. 3: 6. t ch. 2: 7 u 2 Pet. 2: 5; 3: 6. w ch. 8: 3; ch. 8: 4; compared with vs. 11 of this chap.

est mountains, and rise to a mile in height above the level of the sea.—*Lilienthal.*

20. *Fifteen cubits.* Twenty-two feet and a half is here given as the height to which the waters *prevailed,* or overreached the highest summits.

21, 22. The universality of the destruction is here recorded. *All flesh that moveth upon the earth died*—of all the animal tribes, fowls, and creeping things—*all which* (had) *the breath of the spirit of lives in their nostrils—of all which was in the dry land—died.* This includes every variety of creatures on the face of the earth, excepting the fishes, that tenant the waters.

23. *Every living substance.* Heb. *And it* (the flood) *destroyed;* lit., *blotted out every substance.* This result was so awful (and so incredible, but for the miraculous work of God) that it is again stated almost in the same terms. ¶ *Both man;* lit., *From man to beast — to creeping things.* It is also expressly stated that Noah and those who were occupants of the ark with him, were the only ones who *were left.* ¶ *And they were destroyed—were blotted out.* Showing the utter destruction.

24. It is now stated that the waters prevailed — *became mighty* — upon the earth *one hundred and fifty days.* The outpouring had continued forty days, and this period of one hundred and fifty refers to the violent and overwhelming rise and force of the waters before they began to abate. They continued to rush on and overwhelm the earth during this period of about five months. It has been computed that to overcome the height of the loftiest mountains (of India,) say twenty-eight thousand feet, the rise per day would be one hundred and eighty-six feet. This would at once sweep away every thing before it, and leave no opportunity for men and animals to flee to higher peaks, as they would be almost instantly overtaken. Such velocity and fury must the waters have had, in their terrible overflow, while the outbursting floods, from above, and from beneath, must have left no hope of escape. It has been estimated that the population in Noah's time was probably less than four millions.

OBSERVE.—It is said by Peter that Christ went (as on a journey) and preached by the Spirit in the days of Noah, while the ark was preparing, to the spirits (who are now) in prison, which once were disobedient; that is, He preached through Noah, and by means of the ark, as a sym-

CHAPTER VIII.

AND God [a] remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: [b] and God made a wind to pass over the earth, and the waters assuaged;[1]

a ch. 19:29; Exod. 2:24; 1 Sam. 1:19. b Ex. 14:21.

bol of Himself—the ark of salvation, 1 Pet. 3:19, 20. And Peter adds, in explanation, "For for this cause was the gospel preached also to *them that are dead*, (1 Pet. 4:6.)

2. All nations have preserved traditions of a general deluge, and these agree most commonly and strikingly with the Scriptural narratives. *Noah* appears under the names of the righteous *Manu* of India, with his three sons, Scherma, Chasma, and Iyapeti—*Xisuthrus* of Chaldea, *Osiris* of Egypt, *Fohi* of China, *Deucalion* of Greece. So among the Peruvians, Mexicans, and Greenlanders, similar traditions are found. Coins of the Phrygian city of Apamea (third century) represent the flood as it is recorded in Scripture, with the letters "NO" in Greek.

3. It is generally agreed that traces of such an event as the flood are found on the earth's surface. The *diluvial* land, so called, is such as would be deposited, as the sediment of a deluge, and it is found all over the earth's surface. Immense fragments of rock have been carried from Scandinavia to Northern Germany, and from Mt. Blanc to the Jura mountains. This could have been done only by such a flood, and by glacial agency. Bones of the mastodon or mammoth have been deposited in the Cordillera mountains, at a height of eight thousand feet, and bones of deer and horses have been deposited on the Himmalayas, at a height of sixteen thousand feet, whence they have been brought down by avalanches. At Desolation island, S. E. of Cape of Good Hope, fossil shellfish and whales have been discovered two thousand feet above the level of the sea. *See Kurtz, Sac. Hist.* (p. 57.) "The Biblical account of this event is equally free from all mythological and merely national elements, and presents the only faithful and purely historical representation of a tradition which had spread over all the nations of the world."—*Delitsch.*

CHAPTER VIII.

§ 23. SUBSIDING OF THE FLOOD—ARARAT. Ch. 8:1–14.

As Adam was the first head of the race, so Noah is to be the second head. The ark had now rode on the raging waters about five months, and long after every creature had been swept away and died. And long after the universal flood had overreached all points of the earth's surface, the ark continued to ride on, and the faith and patience of Noah were exercised. How, during this season of confinement within his prison, with no revelation from God, himself and family alone preserved, he was tried to the utmost, we can only in part conceive. His temptation was probably to feel that God had forgotten him. It is therefore recorded here that *God remembered Noah*, and gave him a token of His remembrance. And not only so, but He *remembered every living thing*. "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father," Matt. 10:29. God's faithful care extends to all His creatures.

2 [c] The fountains also of the deep, and the windows of heaven were stopped, and [d] the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end [e] of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

c ch. 7; 11. d Job 38: 37. e ch. 7: 24.

And "the whole creation" shares with man in the fall and recovery, (Rom. 8: 22.) ¶ *Made a wind to pass over.* This agency God was pleased to employ. As He had used the waters, so now He uses the winds to accomplish His purpose. So at the Red sea, what He could have done without any second cause, He does by appropriate means. The wind would serve to dissipate the clouds, and admit the heat of the sun for evaporating the waters, and draining them into their channels—dividing the waters from the waters—"a natural means applied to bring about a supernatural effect." So the Holy Spirit, whom the wind symbolizes, must be sent to recover the earth from the deluge of sin. See Ex. 14: 21. ¶ *Were assuaged*—were *abated—diminished.*

OBSERVE. — God has told Noah that He would cause it to rain forty days and forty nights upon the earth, and he had probably expected soon after that, to be released from the ark.

2. All the outpouring of water from above and beneath was now stopped, and it would seem that after the first forty days this had been the case, though it is specially noted here to show that all the sources of the water-floods were closed up. ¶ *The rain.* Here *the rain* is mentioned, in addition to the fountains of the deep, and the windows of heaven. Doubtless the floods had burst forth in every way, and perhaps the rain continued after the first flooding of forty days until this time. *Was restrained—was hindered.*

3. *The waters returned—continually.* (Heb.) *Going and returning*—that is, *continuing to return.* All the particulars of time and circumstance are here given, so as to complete the historical narrative. It is said that *after the end;* (lit., *from the end*) *of the hundred and fifty days,* (during which "the waters prevailed upon the earth," ch. 7: 24,) *the waters were abated;* lit., *decreased.* (Same word as is used in vs. 5.) The decrease of the waters would be at the rate of one hundred feet per day during two hundred and seventy-five days.

4. *Rested.* The great saving event is now recorded. God brought salvation to Noah, as He had promised. The ark did not run aground with any violent shock. It rested. The term here is the verb, corresponding with the noun *Noah,* which means *rest.* (Nuah.) It was in the seventh month of the year. The flood had continued five months before beginning to abate, and soon afterwards the ark rested.

OBSERVE.—This was the very day on which our Lord rose from the dead, and rested from His work—namely, the seventeenth day of the seventh month—the day that the ark rested upon Ararat. ¶ *Ararat.* This mountain is called by the Armenians, *Massis;* and by the Turks, *steep mountain,* and by the Persians, *Noah's mountain.* It is in the plain of the river Araxes, and terminates in two conical peaks, called the greater and lesser Ararat, about seven miles distant from each other, and respectively seventeen thousand two hundred and sixty feet, and fourteen thousand feet above the

5 And the waters decreased continually, until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened [f] the window of the ark which he had made:

f ch. 6 : 16.

level of the sea. The higher peak has a summit of three thousand feet covered with perpetual snow. It was long judged to be inaccessible, but was ascended in 1829 by *Parrot*, who thinks that the ark rested on a gentle slope between the two summits. "*The mountains of Ararat*" may be understood as embracing the range from the peaks just noticed to Kurdistan, south. This range is a central region with reference to the great rivers, seas, and nations of antiquity, and was, therefore, the spot most wisely adapted for the distribution of the families of mankind to the various quarters of the world. Lying between the Black Sea and the Caspian on the north, and the Persian Gulf and Mediterranean on the south, connecting with three of the great rivers that watered Paradise — the Tigris, Euphrates, and Araxes — it stood along the highways of ancient colonization, near the seats of the great nations of antiquity—the Babylonians, Assyrians, Medes, and Colchians. And "Ararat is now the great boundary stone between the empires of Russia, Turkey, and Persia." — *Smith's Dict.* We may suppose that the ark rested not on either of the loftiest peaks, which are yet so rarely scaled, but on the range of that region known as *Ararat;* hence called *mountains of Ararat,* as we say, *mountains of Africa,* Italy, Spain. It is supposed by some that the Taurus range answers best the necessary conditions, and that along the valley of the Euphrates the human race must have journeyed "from the East to the plains of Shinar," ch. 11 : 1, 2. In 2 Kings 19 : 37 it is called a district in Armenia, situated between the two lakes Wau and Urumia (Ooroomiah) and the river Araxes, Isa. 37 : 38. In Jer. 51 : 27 it stands for the whole of Armenia. It is not alleged that the ark rested on the highest mountain peak in the world or even in that region. Some summits higher than this would possibly have begun to dry.

5. *The waters decreased, etc.* Lit., *The waters were going and decreasing*—that is, *continually.* During about two and a-half months this gradual abatement was going on, until the mountain summits, not merely the loftiest, were seen. The outline of the mountain ranges became visible above the decreasing waters. The rate of daily decrease was about one hundred feet per day.

6. "*The end of forty days*" here spoken of, must be reckoned from the landing of the ark on Ararat, not from the sight of the mountain summits. *Calvin* seems to reckon it thus from the former period: and this would be before the summits of the mountains became visible. And we could scarcely suppose that Noah would send forth any bird from the ark ("to see whether the waters were abated,") after the mountains were in view. Besides, the dove would have found a resting place in such case. At this time *he opened the window of the ark.* The word here and elsewhere rendered "*window*" is not the same as occurs ch. 6 : 16—which is more properly a *skylight.* There was "a covering of the ark" which Noah removed, vs. 13. Yet the clause here added, "*which he had made,*" referring to the *window,* not to the ark, seems to point back to ch. 6 : 16, and the same may

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive leaf pluckt off. So Noah knew that the waters were abated from off the earth.

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be meant throughout, only differently called in reference to different uses.

7. *And he sent forth the raven*—probably because this bird lives on carcasses, and if the dead bodies of animals that had perished were yet exposed, this bird would not be expected to return. Thus Noah would have a sign of the state of the earth. The raven *went forth to and fro*—lit., *went out going and returning*—that is, continuing to fly to and fro—probably flying away and coming back to the ark, but not re-entering it. The *Vulg.* and *Gr.* render it—*returned not again.* But the idiom is Hebrew, and is to be understood as often elsewhere. In vs. 9, the return of the dove to the ark is differently expressed.

8. *And he sent forth the dove from him.* This bird was sent to prove the condition of the earth, whether the waters were abated—(lit., *lightened,*)—and whether the land was sufficiently exposed to afford the dove a resting place; or whether, in lack of this, she would return. The *raven* did not furnish sufficient proof of the state of things: and it is probable that the dove was sent forth very soon after the raven—probably seven days, (see vs. 10.)

9. *But the dove found no rest*—lit., *resting-place.* The term here used is *Manoah.* Her return to *Noah* was her return to the only *resting-place.* There were, doubtless, some summits bare, but not near enough for the timid dove to venture to them over the face of the waters. The waters were yet prevalent, though they had so much abated. *Then he put forth his hand, and took her, and brought her*—(lit., *caused her to come*) *unto him to the ark.*

10. *And he stayed*—rather, *waited patiently—yet seven days other*—or after. This may be *other seven days*—or, *seven days besides*—but as it is the same phrase which occurs in vs. 12, we may suppose our version to be the correct one—implying a seven days' period already observed by Noah. This is an indication of Sabbath observance during the deluge. There is certainly a clear hint of a seventh day as a sacred day—and this goes to prove the original institution of the Sabbath in Paradise—as the fourth commandment also implies. ¶ *Again*—lit., *added to send.* He sent out the dove a second time because he would repeat the test he had already made, since he could rely on the dove to return if she found no resting place, or to bring him back some evidence of the earth's condition.

11. It would seem that the gentle dove was flying at some distance, as she did not return until evening. *And the dove came to him to* (or at) *the time of evening*—when she would naturally seek her nest. *An olive-leaf*—or, *twig of olive—plucked off*—

12 And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

(not picked up,) torn from the tree (freshly,) by whatever means, it matters not. See Neh. 8:15. This was a decisive proof to Noah *that the waters were abated (lightened) from upon the face of the earth.* The olive branch has always since been an emblem of peace.

12. *And he waited patiently yet other seven days,* (and after another Sabbath,) *he sent forth the dove, and she did not add to return to him any more.* God made use of this gentle bird, and operating through her natural instincts, and also supernaturally guiding her, he thus instructed Noah by her movements.

13. The flood had commenced in the second month and seventeenth day of the month of Noah's six hundredth year, (ch. 7:11.) It was ended on this first day of the first month of Noah's six hundred and first year. This would make the continuance of the flood to have been about ten months and a-half. Others, including the forty days of rain, make it one year and ten days to the entire drying of the ground and the departure of Noah from the ark on the twenty-seventh day of the second month. Some understand the Jewish year to have had only three hundred and fifty-four days—adding to this the eleven days difference between the day of the month on which they entered (seventeenth) and departed (twenty-seventh) reckoning both days, we have three hundred and sixty-five days, or a full solar year. The days we give as follows:

The rain lasted.....	40	days.
The waters prevailed.....	150	"
They subsided.....	29	"
Noah delays.....	40	"
Sending raven and dove..	20	"
Another month.....	29	"
Interval till 27th of second month.....	57	"
Total....	365	

This is within a fraction of the solar year, and it is the lunar year of three hundred and fifty-six days and ten days additional, making out fully the days of the solar year—a "tacit agreement with the real order of nature."

YEAR.	MO.	DAY.	
600	2,	17,	(ch. 7:11,)....Noah enters the ark—Flood commences.
"	3,	27,	⌒ ....After the forty days' rain the ark floats.
"	7,	17,	(ch. 8:4,)....Five months having now elapsed the ark begins to rest.
"	10,	1	(ch. 8:5,)....The mountain tops are seen.
"	11,	11,	(ch. 8:6,7,)....The raven is sent out, and the dove.
"	11,	18,	(ch. 8:8,)....The dove is again sent out—returns.
"	11,	25,	(ch. 8:10,)....The dove is again sent out—returns.
"	12,	2,	(ch. 8:12,)....The dove is again sent out—does not return.
601	1,	1,	(ch. 8:13,)....Waters dried off.
"	2,	27,	(ch. 8:14,)....Ground fully dried—Noah leaves the ark.

(See *Delitsch*, p. 256–7.)

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, g thou, and thy wife, and thy sons, and thy sons' wives with thee.

g ch. 7 : 13.

A volume of water thirty feet above the top of Ararat, (which is sixteen thousand two hundred and fifty-four feet high,) and which prevailed for a year, or thereabouts, must have found its equilibrium, and thus covered the face of the whole earth! According to the calculation of *Lilienthal*, the quantity of water necessary to cover the surface of the earth to a height of one mile above the level of the sea is only equal to the two hundred and seventy-secondth part of the volume of the earth. One of the most recent cavillers admits that "a partial deluge involves a universal flood."—(*Colenso*, Vol. ii., 18.) A good mathematician finds "that the rate of subsidence of the waters (as given in the eighth chapter of Genesis) from the top of Ararat to the sea-level, proves that at the same rate, the highest mountain on the globe would be twenty-seven thousand feet. In other words, if the subsidence of one hundred and sixty-three days left Ararat exposed (whose height we know,) then the subsidence of the waters for two hundred and seventy-three days would leave a mountain of twenty-seven thousand feet high dry to its base. Now geographers tell us that this is the exact height of the loftiest peak of the Himalaya. So science is confirming God's word as she revolves on the poles of truth." ¶ *Removed the covering*, מִכְסֵה. This term is applied in Exodus, etc., to the covering of skins which composed the roof of the tabernacle—and here it would seem to denote the roof, or some movable part of it. We need not suppose that the entire covering was removed, but only so much of it as was necessary for the purpose. It may be, however, that Noah, seeing that there would be no further use for this movable roof, or *covering*, removed it altogether. This is not the same term used in vs. 6, nor that in ch. 6 : 16, both of which are rendered "*window*." This, probably, belonged somehow to that part of the roof referred to in ch. 6 : 16, which was to be finished "*in a cubit above*."

14. Noah waited nearly three months after the dove's final departure before he ventured to leave the ark, waiting the Divine direction. It was not until the close of the second month that the earth was fully dried, and now we hear the same covenant God, who had bidden him to enter the ark, directing him to leave it. He who "shut him in" now opens the way for his departure. Let us patiently wait the Divine summons to go hence—from the church on earth to the church in heaven. He who has brought us into the ark of safety will carry us through, and appoint all our times and seasons till we depart hence. "Here is a sacred timidity of Noah, which comes from the obedience of faith."

§ 24. Departure from the Ark—Noah's Sacrifice. Ch. 8 : 15–22.

15, 16. How cheering to Noah must have been this Divine word at length—the flood at an end, and dried up—and the long year of gloom and desolation finished. His confinement in the ark is now over—and he is to go forth the second head of the human family—he and his house, the sole population of the globe—

17 Bring forth with thee [h] every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and [i] be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 And Noah builded an altar unto the LORD, and took of [k] every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

h ch. 7 : 13–15. i ch. 1 : 22. k Lev. ch. 11.

the sole remnant of a guilty and perished race. OBSERVE.—The deluge was a type of baptism—and of household baptism; Noah and all his house, being covered by the provision. The ark was a type of Christ—and Noah was also a personal type of Christ—as the head of the family of saved ones, pointing forward to the Second Adam. ¶ *Thou and thy wife, etc.* God's whole plan contemplated as much the family of Noah, as himself. It has always been the plan of God to propagate the church by means of the household covenant, providing for a pious posterity.

17. The renovation of the earth is promised to Noah. Here is shown the plan of God in ordering a certain specimen number of animals to be taken into the ark. It was for preservation of the species—*that they may breed abundantly and multiply in the earth.* The intimation of ch. 7 : 14, is that each distinct original species was preserved thus—and this would go to show that they were carefully kept *each after his kind*—the original law—and that there was no such law as the making up of new species by "selection."

19. Here it is distinctly stated that all the animal tribes went forth from the ark "*after their kinds*," as they went in, see ch. 7 : 14. The original species were to be carefully preserved. If there had been any such law as the making up of new species by "selection," this would most likely have occurred in the ark—whereas the whole tenor of the narrative is that the identical species, in every case, was preserved, and that they came out as they went in, each "*after its kind.*"

20. *An altar.* Here is the first mention of an *altar*, which, as the word indicates, means a place for offering sacrifice. Cain and Abel had offered sacrifices. Noah here *built* an altar—of his own motion—it would seem. This is introduced here as though it was a familiar thing—and doubtless this had been the custom before the flood. As early as during our first parent's abode in the garden at the fall, God is said to have clothed them with the skins of animals, (ch. 3 : 21,) implying the use of sacrifice, which carried with it the idea of propitiation as expressed in the *covering*—as with the righteousness of the Great Sacrificial offering, Noah selected of the clean beasts. These were, from the beginning, of certain species, carefully separated from all others, and so preserved in the ark, according to the Divine institution. This institution supposes the most exact preservation of the animals and fowls, etc., *after*

21 And the LORD smelled [l] a sweet savor; and the LORD said in his heart, I will not again [m] curse the ground any more for man's sake; for the [n] imagination of man's heart *is* evil from his youth: [o] neither will I again smite any more every thing living, as I have done.

l Lev. 1:9; Ezek. 20:41; 2 Cor. 2:15; Eph. 5:2. m ch. 3:17; 6:17. n ch. 6:5; Job 14:4; 15:14; Ps. 51:5; Jer. 17:9; Matt. 15:19; Rom. 1:21; 3:23. o ch. 9:11, 15.

their kind, or *family*. It was *burnt offerings* that Noah offered. Here is the first mention of *burnt offerings*. The Second Head of the race—the head of the renovated earth—the head and father of the saved ones—here sets an example of offering of every clean animal and fowl, a burnt offering to Jehovah. The term is from the verb, *to go up*, meaning such offerings as *go up* upon the altar, or such as are *burnt up*, whose smoke goes up: and the literal reading is, "*he caused to go up the goers up on the altar*. OBSERVE.—(1.) The first business of Noah is to express thus his gratitude for such signal preservation of himself and household in distinction from all the world beside. Gratitude for the great salvation should be the ruling principle of our living. (2.) There is, also, on Noah's part, a confession of sinfulness, and a hope of salvation expressed in the sacrificial offering. *The burnt offering* was at the head of all the sacrifices—the most ancient, the most general, and the most important. Its chief idea was expiation and the reconciliation of God with man. It set forth Christ, the Great Lamb of sacrifice, as wholly given to God —*consumed* on the altar. In all the other sacrifices a part was retained for the priest or the offerer: but not so with this. In the burnt offering there was expressed a general confession of guiltiness, and not, as in other offerings, of particular sins. These latter were all comprised in the burnt offering, which was also a thank offering. Noah hereby made solemn confession that he and his house had been saved by grace, and not by their own righteousness—and that their sins required expiation before God. It also expressed their faith in God's plan of grace and salvation by the Promised Messiah, and their confidence in this their deliverance as a grand step in the execution of the plan, and as a pledge of its consummation.

21. *And Jehovah smelled, etc.* This mode of expression arose from the fact that the smoke of incense, or of an offering, ascends, and may seem to go up to God, as pleasant or not, according as the offering is acceptable or not to Him. ¶ *A sweet savor;* lit., *the savor of rest—refreshment. Dathe* explains it rather in the sense of *appeasing*—"*odor placaminis*"—*the odor of expiation*—or an *appeasing odor. Heb.*, (hanihoah)—a verbal reference to the name *Noah*. See 1 Sam. 26:19, where the *Heb.* word rendered "*accept*," means *to smell*, Lev. 26:31. The same terms which are used in the Greek version to translate this phrase are used in the New Testament in regard to the sacrifice of Christ, Ephes. 5:2—"Who hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet smelling savor." ¶ And *Jehovah said in His heart.* This is an emphatic expression. *Lit., Said to His heart.* Elsewhere it is expressed as an oath. "As I have *sworn* that the waters of Noah," etc., Isa. 54:9. ¶ *I will not again curse the ground;* lit., *I will not add to curse.* This is connected with the closing clause—"*as I have done*"—meaning that there should not be repeated such a universal deluge. So it is expressed (Isa. 54:9) that "the waters of Noah shall no more

22 p While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, q and day and night, shall not cease.

p Is. 54 : 8. q Jer. 33 : 20, 25.

go over the earth." See vs. 22. ¶ *For.* This particle in Heb. often means "*though,*" and so many understand it—that though every motion of man's heart is evil, (ch. 6 : 5,) continually, from the beginning, yet God would not visit upon the ground his desert any more. But we may understand the clause to be closely connected with the former, and explanatory of it—*for man's sake, because* (as the reason why, or the sense in which it would be *for man's sake.*) This was distinctly the ground on which God had brought this deluge upon the earth—because "God saw that every imagination of the thought of man's heart was only evil continually." Here He says that He will not again thus visit as for this reason, He had done. He would spare the sinful world in view of the great salvation by Christ Jesus. See ch. 9 : 11. "Pardon mine iniquity, *for* it is great," Ps. 25 : 11. *Kurtz* remarks that "*for*" is here significant; that the Lord admits the fact of universal sinfulness as something actually existing. It forms an element in the economy of His government, and in part determines its direction. His compassion and forbearance, illustrated in this transaction, keep back the final judgment until His grace accomplish all that it had devised and determined for men's salvation. *Von Gerlach* remarks that it was because He had accepted the sacrifice, that He could forgive.

NOTE. — God graciously accepts Noah's sacrifice, as he was actuated by faith in Christ as the ark of safety (Heb. 11 : 7.)

22. *While the earth remaineth.* The natural succession of seasons, as here named, is now promised to continue so long as the earth remaineth. This, however, will not be always. The earth, and all that therein is, shall be burned up, 2 Pet. 3 : 7. The six seasons here named are the agricultural seasons adopted by the Jews, and recognized also among the Arabs. The meaning here is, that there shall be no absolute and permanent interruption of this established order of things in the natural world. This promise is precious, and none can tell how it has become the ground of a universal confidence, which is so necessary among men. The steady and regular succession of the seasons, as observed by all men, is the basis of a general and settled confidence in what are called "the laws of nature," which are only the ordinary operation of God's power. This is also a covenant of grace with Noah — the consequence of having smelled a sweet savor of his sacrifice, as exhibiting Christ, and thus we are taught that all the ordinances of nature are under the economy of grace—that God spares the worst of sinners for Christ's sake, and that the globe rolls on its axis and wheels round the sun in the succession of natural seasons, and the operation of physical laws, all because the Lamb of God was slain before the foundation of the world, and because all nature is under the mediatorial dispensation.

NOTE (1).—In the days of Noah, while the long-suffering of God waited during the one hundred and twenty years of warning, Christ preached to the spirits who are now in prison, 1 Pet. 3 : 19, 20. There is nothing in this passage nor anywhere in Scripture to warrant the idea that they who perished in the flood enjoyed any future offers of grace.

NOTE (2.)—This judicial visitation was also an act of salvation to a remnant. The flood is also a type of baptism (1 Pet. 3 : 21.) To be in the

CHAPTER IX.

AND God [a]blessed Noah and his sons, and said unto them, [a] Be fruitful, and multiply, and replenish the earth.

2 [b] And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

a ch. 1 : 28; vs. 7 : 19 : ch. 10 : 32. b ch. 1; 28; Hos. 2 : 18.

ark is to be saved, while the external ordinance is that of water (with the blood,) which signifies our spiritual cleansing — "not the washing away of the filth of the flesh," as though the mere outward ordinance could be all—but the answer, etc.

OBSERVE.—The great promise of the coming Deliverer had not been fully realized as yet, but only shadowed forth. Salvation from a universal deluge was now the further idea; salvation, amidst the destruction of a sinful world, is the fuller unfolding of the Messianic promise and hope. A new stadium in the development now occurs in history.

CHAPTER IX.

§ 25. GOD'S BLESSING UPON NOAH'S HOUSE — FOOD AND PROTECTION. Ch. 9 : 1–7.

It had pleased the God of all grace to spare Noah and his family—eight souls in all—"a remnant, according to the election of grace." And now, with this new head of the race, God (1.) establishes His covenant, repeating the grant made to Adam, of dominion over nature, and of the blessing of fruitfulness; and giving also "a preliminary law" to be their first elementary schoolmaster to lead to Christ, (Gal. 3 : 24.) (2.) God sets His brilliant and manifest seal to this covenant — His bow in the cloud. Vs. 1 provides for the propagation of the race. Vs. 2 guarantees this small household against the ferocity of the animal tribes by promising to implant a fear of them in the brute creatures. Vs. 3 is a grant of animal food, implying the subjugation and use of the animal tribes. Vs. 5 gives further a guaranty of protection against the lawless ferocity of wicked men, by instituting the civil magistrate as a divine ordinance, armed with public and official authority to put down capital violence and crime by capital punishment, (Rom. 13 : 4.) The restriction contained in vs. 4 against the separate use of blood, is an expression of the Messianic idea. Blood, being the standing symbol of expiation, was to be regarded and treated with awe, and was to be abstained from in any separate partaking. Thus the race was to be trained to the great elementary idea of a sacred significance in *blood*. This is more fully expressed in Lev. 17 : 10, 11.—"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls."

1. As Noah and his sons are to become the progenitors of the whole human race, we find here an exact reannouncement of the blessing upon Adam and Eve, (ch. 1 : 28.) It has also the form of a command. But God's commands are also invitations—full of privilege and blessing. This first part of God's covenant with Noah relates to the transmission of life.

2. The second part of the covenant reëstablishes man's dominion over the inferior animals. ¶ *The fear of you.* Unlike the Paradisaical state, the animal tribes were now to be governed by the *fear* and dread of man, and not as then—by the law

3 [c] Every moving thing that liveth shall be meat for you; even as the [d] green herb have I given you [e] all things.

4 [f] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

c Deut. 12 : 15; 14 : 3, 9, 11; Acts 10 : 12, 13. d ch. 1 : 29. e Rom. 14 : 14, 20; 1 Cor. 10 : 23, 26; Col. 2 : 16; 1 Tim. 4 : 3, 4. f Lev. 17 : 10, 11, 14; 19 : 26; Deut. 12 : 23; 1 Sam. 14 : 34; Acts 15 : 20, 29.

of gentleness and willing subjection. Enmity is put between fallen man and all the brute creatures, as well as the serpent. But though they are so greatly superior in strength, their instinct is commonly to flee from the presence of man. If it were not so, how full of terror would men be in new settlements, where civilized society crowds upon the wilderness tribes. ¶ *Into your hand, etc.* The whole animal creation are given into the power of man, and their instinct of shrinking away from man's presence, is the clear indication of this divine law. Even the strongest and most ferocious animals—as the lion, the tiger, etc.—when they are not irritated, flee from man, though they could so easily overpower him. (See Ps. 8.)

3. This third section of the covenant relates to the means of sustaining life. Some understand that here, for the first time, man is allowed the use of animal food. Others understand it as abolishing an antediluvian restriction of unclean meats, which separated the sons of God in the antediluvian theocracy. ¶ *As the green herb.* Just as freely were they henceforth permitted to use flesh for food, as they had been granted the use of all green herbs at the beginning. See ch. 1 : 29.

4. *But.* Here is a positive restriction set upon the use of flesh for food, viz., that *with the blood*—that is, without the blood of the animal having first been shed, it was not allowed. *Blood* was not allowed to be used separately. The reason here implied is, that the *life* was somehow mysteriously contained in the blood, Lev. 17 : 10; Deut. 12 : 23. The ground of this restriction was that *blood* was appointed by God as the standing symbol of expiation. And as the people were to be trained to great leading ideas of sin and salvation by means of these ritual ordinances, so they were to be taught of a special sanctity attaching to *blood* in the system of Divine grace. "For without shedding of blood is no remission," (Heb. 9 : 22.) The natural horror of blood which obtains among men is evidence of such a Divine regulation. Some have thought that "the sole intention of this prohibition was to prevent the excesses of cannibal ferocity in the eating of the flesh of living animals, to which men in earlier ages were liable." But a much more weighty reason we have already given. "For the life (soul) of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls (lives.") Lev. 17 : 11. The blood would seem to be so connected with the life, as its channel or vehicle, that it may be regarded as having the life in it. *Gerlach* remarks that after Christ, by his own blood (and not by the blood of goats and calves), has made an atonement, the eating of blood became a matter of indifference." But it was decided at the apostolic Synod at Jerusalem, that it should be abstained from at that time. The principle of that decision seems to have been this—that all idolatrous usages and associations should be abstained from, and so also any thing that would needlessly prejudice the Jews, especially every thing that would throw dishonor upon the blood of expiation. See Acts 15 : 29. (Notes.)

5. This fourth section of the covenant relates to the protection of life,

5 And surely your blood of your lives will I require: [g] at the hand of every beast will I require it, and [h] at the hand of man; at the hand of every [i] man's brother will I require the life of man.

6 [k] Whoso sheddeth man's blood, by man shall his blood be shed: [l] for in the image of God made he man.

g Ex. 21 : 28. h ch. 4 : 9, 10; Ps. 9 : 12. i Acts 17 : 26. k Ex. 21 : 12, 14: Lev. 24 : 17; Matt. 26 : 52; Rev. 13 : 10. l ch. 1 : 27.

and institutes a new guardianship of it, in the civil magistrate—who is armed with Divine authority, as a public officer, to repress violence and crime. This ordinance of the civil magistrate had not existed before this time. See Rom. 13 : 4. From this preliminary legislation the synagogue has derived "the seven Noachic precepts," which were held to be obligatory upon all proselytes. These forbid (1.) Idolatry. (2.) Blasphemy. (3.) Murder. (4.) Incest. (5.) Theft. (6.) Eating blood and strangled animals. (7.) Disobedience to magistrates. ¶ *Your blood of your lives—Your blood belonging to your lives*—or, in which the life is contained. Here are two restrictions set to vs. 3, (1.) While animal life is given to man for food, human life is not given to animals for food, but would be *judicially required* of them in retribution. (2.) Human life blood would be required at the hand of man—that is, men would be held accountable to the Divine judgment for shedding man's life-blood. The term here rendered *require*, means to *require judicially*—to *make inquisition for*—the same verb as in Ps. 9 : 12. ¶ *At the hand of every beast.* This is not to be understood to mean that beasts were to be made the instruments of God's avenging the blood of men, (as *Bush*;) but, that God would ordain the retaliation upon beasts of prey, such as obtains among men—in a spirit of extermination for their ferocious love of human blood. This contains the Divine sanction of that Mosaic regulation (Exod. 21 : 28,) that the ox that gored a man or woman should die, by stoning. ¶ *Of every man's brother.* Here is a further restriction upon the grant in vs. 3, and a further ordinance for the protection of human life—lit., *Of every man, his brother.* This does not mean that God will require of every man's brother satisfaction for murder. But it means that God will require it *of man, his brother*—who has shed the blood of his brother man. So the *Chald.* reads, "At the hand of the man who shall shed his brother's blood will I require the life of man." *At the hand of*, does not mean, *by the hand of*—(as *Bush.*) This is expressed by another preposition, as in Mal. 1 : 1. Here it is, literally, *from the hand of.* It is not, therefore, (as *Bush* supposes,) the origin of the institution of *Göelism.* God here only proclaims His fixed and universal law that the murderer should die by the hand of the civil magistrate. The institution of the *Göel*, or blood-avenger, belonged to the patriarchal times—as the temporary substitute for the civil magistrate in that informal condition of society—and it was afterwards incorporated, with modifications, into the Mosaic code.

6. Here the Divine ordinance is more explicitly stated, with the reason, making it applicable to all ages. ¶ *Whoso sheddeth, etc.* Civil magistracy is here instituted and armed with the right of capital punishment. The taking of life, which is wilful and malicious, is here condemned—not that which is accidental, or judicial. That this is the law of God, for all ages the same, is clear from the reason annexed. ¶ *For in the image, etc.* The fact that man was made in the Divine image (ch. 1 : 27,) is here given as the reason for this Di-

7 And you, [m] be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

m vss. 1, 19; ch. 1 : 28.

vine law of capital punishment. And this is a reason which is equally good at all times, and equally applicable among all people. This image of God, in which man was first formed, so belongs even to fallen man that such wilful destruction of human life is to be regarded as a crime against the Divine majesty, thus imaged in man. Accordingly this law has lost none of its force by the gospel—for the gospel has rather added to the sanctity of human life, and to the value of the Divine image as yet to be reclaimed in the new creation. It is often argued against capital punishment that all punishment is remedial. But God Himself has instituted capital punishment which is not remedial, because it is eternal. And so human governments have always had a capital punishment which so far as they can make it so, is eternal—and which is not intended as reformatory, but as judicial and exemplary, for the good of society, and for an example to all offenders. *Bush* understands this latter clause as giving the reason for this authority of the civil magistrate —that "he bears a visible impress of the Divine image in the legal sovereignty with which he is invested." This is aside from the meaning, as we have seen. This would prove too much—as it would imply that this *image of God* in which man was created, refers to the civil magistracy, and surely, every man was not created a civil magistrate. "By the Divine image is meant not merely the moral perfection of man in his communion with God, (which was lost by the Fall,) but likewise his capacity for this which could never be lost."—*Gerlach.* It may further be intimated that since God had now permitted the killing of animals for man's subsistence, man was henceforth to hold the life of his fellow man as so much more sacred in his sight. The experiment which has been made by some States, of abolishing capital punishment has been generally abandoned, as of mischievous effect. The magistrate (says Paul,) "beareth not the sword in vain," Rom. 13 : 14. This law, therefore, looks on one side to a firm ordinance of nature which arms man against beasts of prey—and on the other side, points to a fundamental ordinance of society. It is also of universal application, recognizing, in this respect, the universal brotherhood of man.

7. After this protection of man's life by such enactments the command is again given for the propagation of human life, vss. 1, 19, and ch. 1 :28.

OBSERVE.—Here, at this transition point—at the close of the antediluvian history, and the opening of the postdiluvian records, we find God delegating to man the authority to punish the murderer by death, and thus clothing the civil magistrate with the high function of enforcing all the minor sanctions of the law for breaches of the civil compacts. It, therefore, points out the institution of civil government as coming from God, and clearly shows the duty of obedience and loyalty, (Rom. 13 : 1–3,) and the accountability of all governments to God, for all the powers they hold, and for the mode in which they are exercised. A great historical lesson for all ages is here.

§ 26. GOD'S COVENANT WITH NOAH —THE COVENANT SEAL—SECOND HEAD OF THE RACE. Ch. 9 : 8–17.

8. *Noah and his sons.* God's cov-

9 And I, [n] behold, I establish [o] my covenant with you, and with your seed after you;

10 [p] And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And [q] I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, [r] This *is* the token of the covenant which I

n ch. 6 : 18. o Isa. 54 : 9. p Ps. 145 : 9. q Isa. 54 : 9. r ch. 17 : 11.

enant with Noah, as the head of his household included with him, his sons, according to the Divine plan perpetuated to us in the household covenant. So with Abraham.

9. *My covenant.* This covenant with Noah and his sons marks a new development of God's gracious plan: starting with Noah, as the previous covenant had started with Adam; Noah being now the second head and father of the race. On the part of man, the starting point is that confession of his sinfulness, and of his hope of salvation, which finds in *sacrifice* an appropriate expression. On the part of God it is a gracious acceptance of the sacrifice as expressed in the promise, (ch. 8 : 21.) This promise is here conveyed in covenant form, and sealed with a covenant seal, (vss. 11, 12.) ¶ *Covenant.* This term usually refers to a solemn compact entered into between two parties, with mutual engagements in due form. But it often refers, also, to God's definite promise, or decree, in which He deigns to bind Himself to His creatures, without conditions or terms, absolutely, (Jer. 33 : 20; Exod. 34 : 10; see 2 Chron. 7 : 18.) Here the gracious object is to assure the race that no deluge of waters should again be sent upon the earth. A deluge of fire is to destroy the present earth, (2 Peter 3 : 7.) The term is derived by *Gesenius* from the verb to *cut*, because the Heb. phrase is *to cut a covenant*, and the custom was to divide an animal into parts to ratify it solemnly. Others derive it from the verb to *eat together*, which would explain the phrase a covenant of salt. Others refer it to *purifying*. See Mal. 3 : 2.

10. This covenant promise extends to the animals who went out of the ark with Noah, and through them to every beast of the earth after them. As the flood destroyed all the animals who entered not into the ark, so they were interested with man, in the terms of this Divine promise. "The whole creation" is represented by Paul as groaning and travailing in pain together in sympathy with the curse upon man, (Rom. 8 : 22.) God, by the prophet, represents this covenant as confirmed by all the solemnity of an oath. "I have sworn," etc., (Isa. 54 : 9.)

11. The purport of blessings secured by this covenant is here given (1) as regards "*all flesh*," and (2) as regards "*the earth*." The flood was sent to destroy not only *all flesh* outside of the ark, but *the earth* also. Here the promise refers to both, as to be exempt from this visitation in future. Peter refers to the destiny of the present earth, in contrast with that of the old world, (2 Pet. 3 : 6, 7,) "Behold, therefore, the goodness and severity of God." As He had included the inferior creatures in the curse, so He now includes them in the blessing.

12. *The token.* God is pleased to give a *token* or *sign* of His covenant, by which the race might in all ages be certified of God's fidelity to His

make between me and you, and every living creature that *is* with you, for perpetual generations.

13 I do set [s] my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

s Rev. 4:3.

word, by such a sign of His faithful remembrance of His covenant. The *sign* or *token* of a covenant was sometimes a heap or pillar, ch. 31:52. Sometimes a *gift*, ch. 21:30, as a witness, or memorial.

13. *I do set;* lit., *I give, constitute, appoint.* ¶ *My bow.* God is pleased to call the rainbow His own—that is, it is to be regarded as His own covenant token, set in the clouds for the assurance of all creatures against a deluge. Naturally, after so dreadful a dispensation, the gathering of clouds would strike terror, which the appearing of this bow on the face of the storm was to allay. *Homer* refers to the rainbow as the peculiar sign and token of God. The question has been raised whether the rainbow had appeared before this period, or whether it is only now *appointed* by God for this covenant sign. It is argued by some that there had been only a *mist* prior to the deluge, ch. 2:6. Of this we cannot be certain; nor is it important to know. A mist can produce a rainbow; but it is not in every rain that we have a rainbow, and there must have been rain before the deluge, (ch. 2:6,) yet this may have been the first appearing of the rainbow. This seems to be the impression we get from the narrative. *Delitsch* understands that, though it had rained before the flood, yet the atmosphere was differently constituted after the flood; and that to this fact is due this new phenomenon of the rainbow, as there was also a difference of climate before and after the flood. It is certain that the rainbow has had attached to it a Divine significance by this appointment, and that otherwise it could have had no such association. The signature of it is sufficiently legible when we understand it as *God's bow.* Though it is produced by natural causes, yet since it is not always an accompaniment of rain, even now, and since its impression as a token for the purpose intended could not have been so strong if it had been already familiar, we must rather suppose that it was not known to Noah and his family before this, or perhaps that it was now exhibited in the sky, (vs. 16.) Most admirably is it adapted to its purpose of certifying the tender regard of God for His creatures. And as it is the sun's rays shining through the rain drops that reflect this glowing image on the black cloud, so is it also a fitting symbol of the Sun of Righteousness reflected, in His glorious attributes, upon the face of every dark and threatening dispensation towards His church. The rainbow is always used in Scripture as the symbol of grace returning after wrath. Compare Ezek. 1:27, 28; Rev. 4:3; 10:1. The cloud serves as the best background for the display of the glorious covenant seal.

14. *When I bring a cloud,* (Heb.) *in clouding a cloud.* This form of expression denotes intensity *in bringing thick clouds*—as, in the sudden and violent showers of the Eastern world. Such as these more commonly display the rainbow. The whole detail of the description implies something new; and a new covenant required a new seal. ¶ *Shall be seen.* As if not seen before.

15. *And I will remember.* This

15 And [u] I will remember my covenant, which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember [w] the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: [x] and Ham *is* the father of Canaan.

u Ex. 28: 12; Lev. 26: 42, 45; Ezek. 16: 60. w ch. 17: 13–19. x ch. 10: 6.

token is for God as well as for man. God deigns here to appoint it as a remembrance to Himself. "It is a bow, (says Dr. Gill,) yet without arrows, and pointed upward to heaven, and not downward to earth." ¶ *No more.* The waters which first enveloped the earth in chaos were separated by the Divine command, so that the dry land appeared. But this was contrary to the original law. And when we reflect how easily again the fountains of the great deep, which are held back by forced constraint, might be let loose again upon the earth, we can understand the Divine mercy in this covenant. See *Calvin.*

16. This detail, so minutely given, to show the token and its meaning, would seem to imply that the rainbow was a new phenomenon, and perhaps was now to be seen in the sky.

17. *This is the token.* This verse may be understood as a summary repetition for further confirming the faith of Noah. Or it may be that to illustrate most forcibly what was meant, God at once spread out His clouds in the sky, and set His bow upon them — a most gorgeous and beautiful exhibition of His love—the rain drops separating the sun-rays into all the colors of the rainbow, and making a glorious arch, spanning the horizon.

§ 27. The Three Sons of Noah—Their Conduct and predicted Future—Further Promise of the Messiah. Ch. 9: 18–29.

The judgment of the flood, so universal, had destroyed sinners, but sin remained, even in the small family of Noah. As before the flood the two classes of men were represented in the Sethites and the Cainites, so now these classes reappear in the races of *Shem and Ham.*

18. In the development now to appear, we naturally turn to the sons of Noah, to see whether the promised salvation is soon to come. Here for a fourth time the sons of Noah are mentioned, (see ch. 5: 32; 6: 10; 7: 13,) to show that these alone came out of the ark as the branches into which the human family was now to be divided. In the new development now to be traced out, the character of these sons of Noah is to be given to show that the hope of the race in the Messiah was to be not in the line of Ham, nor of Japhet, but of Shem—leading also to an enlargement of Japhet. This is in accordance with what is seen in the conduct of the brothers. The names of these brothers, like that of Noah, are significant. *Shem* means *name, fame, renown; Ham* signifies *heat; Japheth* means *enlargement,* or *spreading.*

19 [y] These *are* the three sons of Noah: [z] and of them was the whole earth overspread.

20 And Noah began *to be* [a] a husbandman, and he planted a vineyard:

21 And he drank of the wine, [b] and was drunken; and he was uncovered within his tent.

y ch. 5:32. z ch. 10:32; 1 Chron. 1:4, etc. a ch. 3:19, 23; 4:2; Prov. 12:11. b Prov. 20:1; 1 Cor. 10:12.

Though *Japheth* was the eldest, *Shem* is named first, as having the birthright and the blessing of the Messianic line. *Shem* is so named, as being most exalted; *Ham*, perhaps, as occupying afterwards the torrid regions. The same name is applied to Egypt, and in the Coptic and Sahidic signifies also *blackness*, as well as *heat*. *Japheth*—(spreading) as father of the largest portion of the human family — Celtic, Persian, Grecian, and German occupying the northern part of Asia, and all of Europe. ¶ *And Ham.* It is here mentioned that "*Ham is the father of Canaan*, (so vs. 22) to prepare us for the important fact that Canaan was cursed because of Ham's iniquity—that is, that Ham was cursed in his generations. Besides, as Moses lived and wrote at a time when the people of God were to enter the land of Promise, and drive out the Canaanites, it was important for them to understand that the curse of God rested upon the descendants of Canaan. Besides, Canaan is named as being of great importance in the history of the Israelites.

19. *Whole earth overspread;* lit., *divided—parcelled out*—(or *dispersed—naphtzah*) because men dispersed themselves through it. These brothers were the forefathers of those who have scattered themselves over the earth, and divided it among themselves for a habitation. See ch. 10:25. *Notes.*

20. *An husbandman;* lit., *a man of the ground*—as a man of war means a warrior. When it is said, *he "began to be"* this, it is not meant that now, for the first, he took up this occupation, but that this was his business. It may refer also to the interruption that the building of the ark and the deluge had occasioned. ¶ *Planted a vineyard.* The culture of the grape is here first mentioned. It has been an ancient occupation of Western Asiatics, especially in Syria and Palestine. The vine probably grew spontaneously in the region where Noah dwelt. He gave it more attention, and pressed the juice from the cluster perhaps for the first. Armenia is noted for its vines. (*Ritter, Erd., Vol.* 10, *p.* 319.)

21. The folly and crime of Noah here recorded are such as have disgraced all ages. He may have been overtaken in this fault from being unused to the intoxicating effects of the wine. But it was probably sensual indulgence and excess which led to his disgrace. This only shows us how insidious and ruinous is this crime of intemperance—degrading the fairest character. No wonder that the law of Mohammed in the Koran forbids the use of intoxicating drink. Near the Dead Sea, as we were journeying in the heat, one of our attendants, a Mohammedan, fell to the ground exhausted. A physician of our company urged upon him some brandy from his flask, as the only remedy at hand. He stoutly refused, however, regarding it as most strictly prohibited. ¶ *He was uncovered*—rather, *he uncovered himself.* So intemperance leads to shame, degrades the most respectable to the level of the brute, and subjects the wise and good even to derision and scorn. Therefore habit-

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 [c] And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [d] Cursed *be* Canaan; [e] a servant of servants shall he be unto his brethren.

c Ex. 20 : 12; Gal. 6 : 1. d Deut. 27 : 16; Josh. 9 : 23; 1 Kings 9 : 20, 21.

ual indulgence in intoxicating drinks forfeits Christian character, puts a man's actions out of his own control, and sets a most pernicious example in the family and in society. "Drunkenness in itself deserves as its reward that they who deface the image of their heavenly Father in themselves, should become a laughing stock to their own children."—*Calvin.*

22. The sin of Ham against his erring and disgraced father is here recorded to his shame. That he did something to his father besides indulging himself in the disgusting sight, and shamefully making it known, is implied in vs. 24. What he did to him beyond this we are not told. See Lev. 18 : 6, 7. He seems to have mocked his father, and in the spirit of derision, doubtless, he told his brethren. ¶ *Without.* Outside of the tent. The character of Ham sufficiently appears in this conduct, so opposite to that of his brothers.

23. The modest and filial character of these brothers appears here, and is quite in keeping with the distinction made in the prophetic passage below.

24. *Noah awoke, and knew.* On his awaking, the patriarch, by some means, knew the wrong that had been done to him by Ham. It may have been told to him on his inquiry of the two brothers. ¶ *His younger son;* lit., *his son, the little;* meaning *the younger.* Some infer that he was the youngest son of Noah. So *Tuch, Delitsch, Knobel,* etc. *Rosenmuller* and others contend that Shem was the youngest, as in five other places Ham is placed second in the list. *Kurtz* makes Ham the youngest son. And this seems the more plausible, as the fact here stated may imply the kindred fact that Canaan was the youngest son of Ham. *Gesenius and Ewald* so understand the term. So ch. 42 : 13, 15, 20, 32, etc., 1 Sam. 17 : 14. The names seem to some to be arranged according to their rhythm and sound. Others hold that they stand in the order of their theocratic importance. *Shem* first, as most exalted; *Ham* next, whose posterity was most important to the theocracy.

25. Noah here, in the language of prophetic blessing and curse, predicts what is to come to pass in the history of those nations which should descend from his sons. Some have sought to evade the force of the prophecy by denying its prophetic character, and pretending that this is only the rash language of Noah, recent from his wine. But how will such profane dealing with Scripture evade the force of history, which so confirms the prophecy?

OBSERVE.—The manner of Scripture prophecy is illustrated here. 1. The prediction takes its rise from a characteristic incident. The conduct of the brothers was in itself seemingly of slight importance, but it betrayed dispositions that were

highly significant. 2. The prediction refers in terms to the near future, and to the outward condition of the parties concerned. 3. Under these familiar phrases, it foreshadows the distant future, and the inward as well as the outward state of the human family. 4. It lays out the destiny of the whole race from its very starting point. These simple laws will be found to characterize the main body of the predictions of Scripture." — *Murphy.*

¶ *Canaan.* Ham receives in his own son the recompense for that wicked conduct, of which he himself, as the son of Noah, had been guilty. It was grievous to Noah that the son who, as being the youngest, would be most looked to for the farthest transmission of his religious heritage, had proved the transgressor. So Ham is given up to the gloomy prospect of a curse resting upon his remotest posterity, through his youngest son, as some suppose. (But it is not certain that Canaan was Ham's youngest son. Compare ch. 10:6; 10:1 with 9:24.) *Hengstenberg* says, "Ham is punished in his sons, because he sinned as a son; and in Canaan, because Canaan followed most closely in his father's footsteps." Whether or not we are to regard Ham as the youngest, Canaan is named—it may be as being most specially related to the history of Israel. The prophecy has become history. The curse of temporal and spiritual bondage has, in fact, rested upon the descendants of Ham. A portion of the Canaanites became bondmen to Israel, who were Shemites. The early Babylonians, Phenicians, Carthaginians, and Egyptians, who were all Hamites, were subjugated by the Assyrians, (Shemites,) and by the Persians, the Macedonians, and the Romans, who were Japhetites. And in modern times, most of the European nations have traded in African slaves. As the other descendants of Ham are not mentioned in the prophecy, we may presume that they are included here with Canaan. *Candlish* understands that "Canaan specially and singly is cursed," though the prophecy says nothing against the participation of Ham's other children in their brother's doom; and further, the posterity of Canaan mixing themselves by dispersion and by colonization with the other descendants of Ham, may have involved them more or less in their doom! The curse is upon Canaan as representing his descendants generally, it is upon his race in their collective character. Yet the Syro-Phenician woman is sought out by Jesus; and the Canaanite, though judged to be too bad even to be enslaved to the chosen people, could, after the third generation, be received into fellowship. When God would bless Shem and Japheth, Canaan should vainly resist it. And if God please to bless Ham in the last days, other races shall resist in vain. It is not said that Ham shall never receive blessings through Shem, only that he shall be "a servant of servants to his brethren." Even through this servitude God might appoint to give him the gospel blessings and the liberty wherewith Christ makes free. The facts of history are wonderful in this direction; and it stands on record, "Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God," Ps. 68:31. Just as the blessing pronounced on Shem was to be concentrated on the Jewish people, so was the curse pronounced on Ham to centre upon Canaan. "*Ham* is so far from being exempt from the curse, that God, by involving his son with him, aggravates his condemnation. While God held the whole seed of Ham as obnoxious to the curse, He mentions the Canaanites by name as those whom He would curse above all others. And hence we infer that this judgment proceeded from God because it was proved by the event itself."—*Calvin.* It is reason enough for this curse upon Canaan being named here, that this gives the clew

26 And he said, [f] Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

f Ps. 144 : 15; Heb. 11 : 16.

to an important chapter in the after history of the covenant people when they had to deal with the Canaanites so severely, under the Divine authority and direction. ¶ *A servant of servants.* This phrase means *a most abject servant.* See Num. 3 : 32. Slavery is here denounced as a curse. It is involuntary servitude, with all its attendant evils, that is here meant. Nor does this doom upon a cursed people justify a system of chattel slavery on a plea of executing God's will. This is too absurd to be seriously pretended. ¶ *To his brethren.* If we limit the curse to Canaan, then his brethren here may mean the other descendants of Ham. The Africans have been merciless slave dealers. But the sense is wider. Canaan became a menial servant of Shem, for the Israelites took possession of the promised land, and those of the Canaanites who were not exterminated, became the lowest slaves to them. (See Josh. 9 : 23.) So also was Canaan enslaved to Japheth, when Tyre and Carthage submitted to the yoke of Greeks and Romans. (So Hannibal cried out, "I own the fortune of Carthage.") So also the negro race have become the most abject of slaves. And it is well understood that the African continent was peopled by the descendants of Ham. "Cush, Mizraim, Phut, and Canaan." Some of these also peopled Western Asia, which has groaned under the Turkish yoke. *Mede* remarks, "There never has been a son of Ham who has shaken a sceptre over the head of Japheth. Shem hath subdued Japheth, and Japheth hath subdued Shem, but Ham never subdued either." *Rawlinson's* researches have shown that the Canaanites proper were not Shemites, but had a common origin with the Egyptians, Ethiopians, and Libyans, and which he calls Scythic or Hamite. They may have adopted the Shemitish tongue by contact. *Gerlach* remarks that "Noah curses here that son of Ham, who, before all the rest, was the principal propagator of his father's sins, and the most conspicuous in the history of the kingdom of God. True, the Phenicians and the Egyptians had an earthly and sensual culture; but all the other people of this wide spread family of Hamites, especially the negroes in Asia, Africa, and Australia, from the aboriginal population in those lands, are sunk in deep degradation, and almost brutalized. It is the office of Christianity to remove this original curse, when the Morian's land shall stretch out their hands unto God." Egypt is called in Scripture "*the land of Ham,*" (Ps. 78 : 51; 105 : 23; 106 : 22.) It is conjectured by some that Canaan was a partaker of his father's sin, somehow, on this occasion; but of this we have no proof. This branch of his family was that which afterwards most perpetuated the father's sin and shame. This appears from their gross sensuality in worship, as is shown in the case of Sodom; and all the cities of the plain. See also the description of the sins of the people inhabiting the Holy Land, Lev. 18 : 20; Deut. 12 : 31.

OBSERVE. — The Hebrews afterwards took possession of the Holy Land, and drove out the Canaanites by Divine direction, and in accordance with this denouncement of servitude upon that people.

26. *Blessed be, etc.* Lit., *Blessed be Jehovah, the God of Shem.* Blessing is ascribed to Jehovah, (the redeeming name of God,) who is here called the God of Shem. Thanks are rendered for the covenant relation into which God is to stand to this branch of Noah's posterity. Here we have a second great Messianic prediction,

27 God shall enlarge Japheth, g and he shall dwell in the tents of Shem; and Canaan shall be his servant.

g Eph. 2 : 13, 14; 3 : 6.

which contains an important unfolding of the gospel promise. As at the *Fall*, there was a promise appropriate to that time, so here, at the *Flood*, is a further advance in the Messianic idea. The promise is here further defined to be in the line of Shem, as the progenitor of the Messiah. The idea, which is afterwards more fully expressed, that the salvation of man is to flow down the ages in the line of Shem, (Gen. 12 : 3,) is here given for the first time, and in the most general outline. The blessing implies that Jehovah's gracious presence is to be with Shem—that "Jehovah, the God of salvation, who decrees and executes the counsel of salvation, is the God of Shem. Shem is the chosen one of Jehovah—the promised salvation is to come not from the race of Japheth, nor from that of Ham, but from the tents of Shem."—*Kurtz.* "*Jehovah*" being the name by which God was to reveal Himself in history as the Covenant God and Redeemer—implying the advent of Him who was to come—the prophetic idea contemplates this development as to be in the line of this son of Noah. "Evidently this blessing refers in the first instance to the line of Eber, who is singled out from all the other descendants of Shem, (ch. 10 : 21,) and ultimately to the family of Abraham, with whom the covenant was established, (ch. 12.) It is the high distinction of Israel that is here foretold."—*Candlish.* ¶ *And Canaan.* This is a repetition of what was said in the preceding verse—and is now applied to each of the sons by name. The *Heb.* reads more exactly, *servant to them*—and the plural form refers to those who should descend from Shem—not as *Bush* understands it, "to Shem and Jehovah conjointly." This was fulfilled when Israel became possessors of the land of Canaan, and extirpated the Canaanites, for the most part, and reduced the remainder to entire subjection—"bondmen and hewers of wood, and drawers of water for the house of my God," (Josh. 9 : 23.) "The Canaanite was in the land," (ch. 12 : 6; Exod. 3 : 8, etc.)

27. *God shall enlarge Japheth.* Some have understood the verb here to signify, *shall persuade*, or, *allure.* It is found once in that sense, but in a bad sense of alluring to deceive, (Jer. 20 : 7,) besides that it is followed by an accusative, and not as here by a dative with a preposition. The meaning is doubtless, *God shall make broad—extend—spread out* Japheth, or, *make room for Japheth*, referring to local extension, and not used here in a tropical sense. So Sept., Chal., Arab., Vulg., Syr., who understand it of enlarging the territorial bounds of the Japhetic race. This has come to pass. The Japhetites had the north of Western Asia, a large portion of the interior region, and all of Europe. So the Japhetites are found to have the colonizing spirit, and are characterized by extensive migrations as the Europeans of this day. ¶ *And he shall dwell—shall tabernacle.* Some understand it, "*God shall dwell*," *etc.*, (as the Schekinah.) So *Baumgarten, Knobel,* etc. But the verse is spoken of Japheth, as the other verses have referred to the other sons—*Japheth shall dwell in the tents of Shem*—that is, as this phrase implies—he shall be intimately associated with him, and shall partake of his inheritance—"he shall dwell in the (spiritual) tents of Shem, and be received into the fellowship of that salvation which is to proceed from the race of Shem." — *Hengstenberg.* It would seem that the filial conduct in which Shem and Japheth had acted together was to be rewarded by a bless-

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

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ing in which, as brothers, they should share and be brought into most cordial agreement, and communion. "It points, also, to the ideal union in which these brothers should combine for highest purposes." Some make it refer to the conquests which Europeans have made over Asiatics and to the British possessions in India. But it is replied that this could scarcely be the idea, as Noah does not curse Shem, but bless him—and this would be a prophecy of damage to Shem, and subjection by means of the Japhetites, which seems foreign from the idea. In the Greek mythology *Japetus* was regarded as the ancestor of the human race, and it would seem to be founded upon this history. See ch. 9:27; 10:5. And we may suppose that the European conquests in Asia are embraced in this prophecy of Japheth's enlargement, in the sense before given, of their commingling as brothers. The chief reference is to the most important fact that the Japhetic race were to receive spiritual blessings through the line of Shem—as the true religion has been received by them from the Oriental world. In Paul's missionary journey that was a very remarkable call which came to him in vision from a man of Macedonia, entreating him, "Come over and help us." So Peter's vision of the ingathering of the Gentiles was on the coast of the sea, looking out towards the isles and the western world. The great results were in the line of this prediction, and so have continued ever since—in the extensive conversions of the western races to Christianity. The Japhetic nations embody the activity and progress of history, both commercial and political, and fulfil the idea of enlargement, while they have received the true religion from the Asiatics, and the Gentile church has even supplanted the Jewish. See Isa. 46:10; 1 Peter 1:25; 2 Peter 1:19. ¶ *And Canaan, etc.* Canaan should also be a servant of the Japhetic, or European races. This has notably come to pass in the enslavement of Ham's descendants to the nations of the western world. There has always been manifest a sympathy between Shem and Japheth in their descendants, and an antipathy between them and the Hamites. It was Canaan, who, more than any other of Ham's descendants was to come into contact with Shem and Japheth, and was to interfere with them in their enjoyment of the privileges implied in their respective benedictions. When the blessing was ready to descend upon Shem, and Israel was to inherit the blessing of the Promised Land, "the Canaanite was in the land," and in the way of the blessing, (ch. 12:6.) And so in the course of Japheth's predicted enlargement, the main obstruction with which he met arose from Canaan. Carthage, a colony of Tyre, sprang from Sidon, one of the sons of Canaan, and was the rival of Rome. See *Candlish.*

"The historian recognizes these as the salient points in the experience of the three races, so long as they continue apart. The time is approaching when this strange intermediate development will come to a happy issue in the re-union of all the members of the human family according to clearer and farther reaching prophecies yet to be delivered."—*Murphy.*

28. A few figures here given close the history of Noah, and the next paragraph occupies us with that of his sons—in their dispersion.

CHAPTER X.

NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: [a] and unto them were sons born after the flood.

a ch. 9 : 1, 7, 19.

CHAPTER X.

§ 28. ETHNOLOGICAL RECORD — PEOPLING OF THE EARTH. Ch. 10 : 1-32.

This chapter furnishes a table of national descent and dispersion most important at this stage of the history—showing us, in general, how the earth was settled by the descendants of the three sons of Noah; and giving us the most valuable document which ethnological science has ever found. Now when in the history, the nations are to be left to walk in their own ways, for a season, (Acts 14 : 16,) this register of them is kept, to show that none of them are omitted entirely from the councils of eternal love. — *Kurtz.* The special interest attaching to this map of the nations, is that in the sacred history it shows the genealogical position which Israel holds among these seventy nations of the world. Accordingly we find the different people brought more or less prominently to view, according as they more or less concern the history of the covenant people. Here occurs a separation and dispersion over the earth on the basis of the predictions which Noah has just uttered; pointing to a re-union of all nations, and kindreds, and people, and tongues in Jesus Christ, which has been already realized, in the miniature, at Pentecost, (Acts 2 : 5.)

This chapter occurs here in the history to show the connexion of the event with Noah's prophecy. But properly it is preceded by the events recorded in the following chapter, (ch. 11,) where the immediate cause of the dispersion is given.

This table is constructed so as to show the descent and the geographical settlements.

The course of development, since the flood, had now to be arrested again, by still another Divine interposition—not a flood, to drown, but confusion of tongues to scatter—and thus, to accomplish, also, the settlement of the whole earth, in view of the great and glorious plan of redemption, (Rev. 7 : 9.) The stamp imprinted on the three great classes of nations by this prophetic utterance of Noah, remains impressed upon them to this day, and the far-reaching prediction is still working out towards the glorious consummation. Some have objected that such a register of the nations implies a knowledge of national genealogies quite too extensive for Moses' time; and that, therefore, this could not be from his pen. But this objection leaves out of view the Divine source supposed in Inspiration. Besides, *Hengstenberg* has shown (*Egypt and the Books of Moses,*) that, on the Egyptian monuments, not a few of these names have been found. *Rawlinson* has also shown that some of these names, which were long thought to have been fictitious, are found on the bricks of Nineveh, (e. g., *Erech, Calneh,* vs. 10, etc.)

This table brings down the development and spread of the nations to the time of Moses. (See vs. 19, where Sodom, and Gomorrah, and Admah, and Zeboim, cities of the plain, are spoken of as yet existing.) All researches in ethnology, or the science of national origin and development, have found this table to be most fully consonant with all the facts, and the only ancient and authentic synopsis of the earth's settle-

2 [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

b 1 Chron. 1 : 5, etc.

ment. *Sir H. Rawlinson* says, "This is undoubtedly *the most authentic record we possess* in the department of ethnology."

The object of the chapter is to show how the earth was divided among the sons of Noah and their descendants, so as to enable us to follow the respective branches of Noah's family through the histories indicated in the prophetic outline, (see vss. 5, 18, 20, 32,) and so to connect all these events with the grand unfolding of Messianic promise. Accordingly, we find the genealogies given out of their order. Japheth first, and Ham next, because Ham's lineage through Canaan, Mitzraim and Cush, stands more closely connected with the history of the covenant people than that of Japheth. And so, also, the lineage of Shem comes last, (ch. 11 : 10–32,) as that in which the Messianic promise ran—thus connecting itself with the subsequent history.

1. *The generations*, i. e., *origins—geneses—developments.* Here we find the phraseology we have met before—indicating the commencement of a new portion of the history. In vss. 5, 20, etc., it is declared to be the object of the historian to give us these "generations" according to the respective "tongues, families and nations." Hence we find not only persons, but peoples, mentioned in the list. The persons mentioned are chiefly such as are heads of people, their forefathers. In such cases the phrase, *were born*—begotten—is used in the general sense of expressing *derivation*. *Hävernick* has shown how strikingly this method differs from that of ancient mythologies, (Greek, etc.,) "in which the individual is specially introduced for the people," in the form of diffuse legends, utterly unlike these compact tabular records. OBSERVE.—(1.) The plural forms, (vs. 13 and 14,) as *Ludim*—denoting people—(and patronymics, vss. 16–18,) are, with two exceptions, confined to the descendants of Ham—that is, those of Mitzraim and Canaan. The reason most likely is, that in the subsequent history it is the races, not the progenitors, who are mentioned in connexion with the Hebrews. (2.) The descendants of Canaan are placed in special prominence, (eleven in number,) and those of Arphaxad (seventeen in number,) on account of the position these races occupy in the subsequent transactions.

2–5. *The sons of Japheth.* Though we find the sons of Noah elsewhere in the inverse order of this tabular list, yet the reasons for thus inverting the order here is to close with Shem, so as to proceed in his line with the patriarchs leading to Abraham.

A. OF JAPHETH. *Seven sons, and their descendants*, including the nations of the north and west—*fourteen primitive nations.*

I. GOMER.—These seem to be the powerful mountain tribes, warlike and formidable. These are the extended race of the Cimmerians, Cymri, Cymbri, who migrated from this central region of Ararat to the northwest, and settled north of the Black Sea, whence we have, with the ancients, the mention of the Cimmerian Bosphorus, and the modern peninsula of the Crimea. This people is named

in Ezek. 38 : 6, as one who should come with the host of Gog. Some trace them to Cambria (Wales,) and Cumberland. *Josephus* calls the Galatians, "*Gomaræ.*" The *Chomari*, a people in Bactria, near the Oxus, is mentioned by *Ptolemy*, one of the most remote northern nations.

(*a.*) *Ashkenaz.* Some understand this to be the *Asen* race. (*As — genus — gens,*) who with Odin migrated from the east, according to ancient tradition, and the same as the Germans. The first king of the Saxons was called *Aschanes.* Traces of the name appear in the names Scandinavia, Asia, Azof and Sachsen, (Saxon.) *Kalisch* identifies these with the *Rhegenes*, as *Josephus* seems to do—the ancient town, Rhagæ, being the capital—one day's journey south of the Caspian Sea. In Jer. 51 : 27, this tribe is associated with Ararat and Minni—who were to join an alliance for the destruction of Babylon. Their district is the western part of Asia Minor.

(*b.*) *Riphath.* This is understood of the Celts. The name is traced in the Riphæan mountains and perhaps in the Carpathian. Their district is the southern coast of the Black Sea.

(*c.*) *Togarmah.* These are the Armenians, whose historians say that their first king was named *Thorgom.*—(*Ritter's Erd.*, vol. x., p. 258.) These are located by *Kalisch* on the Tauric peninsula, (Crimea,) a valiant nation of the north, prepared to join Gomer in the expeditions of Gog, Ezek. 38 : 6,—partly agricultural and partly military in their character, Ezek. 27 : 14.

II. MAGOG.—These are the Scythians —the people of the Caucasus, who bear the name of *Gog*, and the prefix *ma* is local, denoting the *place, region ;* so that *Magog* would be, *those of Gog ;* which is the name of a region in the extreme north. Gog and Magog are mentioned together, Ezek. chs. 28, 39, and in Rev. 20 : 8, as they who are to invade the camp of the saints. The name Magog seems to comprise several nations in the region beyond Media and the Caucasian mountains, to the north and east. The king of Magog is called Gog, an appellative like Pharaoh, Cæsar, Czar. But in later times Gog is coupled as a nation with Magog, and so in the New Testament. See Ezek. 38 : 2 ; 39 : 1–8 ; Rev. 20 : 8.

III. MADAI.—These are the *Medes. Rawlinson* calls attention to the fact that here is indicated what *Schlegel* discovered, that the principal nations of Europe have an affinity with the Aryan, or, Indo-Persic stock, a fact which the term *Indo-European* embodies ; since here we find the *Madai*, or *Medes*, in conjunction with the *Cymri*, and *Javan*, or the *Ionians. Media*, as the name indicates, was held to be the centre of Asia. They were subject to the Assyrian Empire, but rebelled against Shalmaneser and won their independence. They became incorporated in the Persian empire. Medes and Persians are thence spoken of together.

IV. JAVAN.—The Ionians, or Greeks, (Sanscrit, *Javana.*) "The barbarians call all the Greeks Ionians." (Schol. ad Aristoph.) The Old Persian, "*Juna.*' The Old Egyptian, "*Jounan,*" (Champollion, Gr. Egypt.) Alexander is called "the king of Javan" in a wide sense, (Dan. 8 : 21.) The name Javan, among the Greeks, became *Ion*, which was also changed to *Iaon.* The Ionians were the original inhabitants of Greece, who called themselves "*Autochthenes,*" as claiming to be sprung directly from the earth, in opposition to the Dorians. In Isa. 66 : 19, the name

5 By these were [c] the isles of the Gentiles divided in their

c Ps. 72 : 10; Jer. 2 : 10; 25 : 22; Zeph. 2 : 11.

Javan is coupled with Tarshish, Pul, and Lud, and more particularly with Tubal, and "*the isles afar off*" as representatives of the Gentile world. Also in Ezek. 27 : 13, the name occurs coupled with Tubal and Meshech. So, again, in Zech. 9 : 13, in reference to the Græco-Syrian Empire. The name occurs in the Assyrian inscriptions in the time of Sargon, B. C. 709, in the form of *Yavnan*, or *Yunan*—as describing the Isle of Cyprus, where the Assyrians first came in contact with the Greek power. The Ionians are spoken of as those to whom Hebrew captives were sold by Assyrian kings, and the prophet Zechariah announces the avenging of that wickedness. Javan seems here used for all the western islands of the Mediterranean Sea.

(*a.*) *Elishah.* The Eolians. So *Josephus*, *Knobel* and *Fürst. Elis* was an Eolian settlement, and seems like another form of the name. It was the western territory of Peloponessus, or *Hellas*, the middle of Greece. Ezekiel mentions Elishah as an island, from which purple stuffs were imported into Phenicia; and we learn that on the coasts of Peloponessus and of many Greek islands, the shell-fish was found, from which the far famed Tyrian purple was extracted. The name may here include Greece, generally.

(*b.*) *Tarshish.* The Tyrseni, Tuscans, or Etruscans. This *Pelasgic-Tyrsenic* race, the great traders of remote antiquity, colonized the east and south of Spain, and north of Italy; perhaps from Tarsus, in Cilicia. According to Isaiah, (23 : 10,) the original inhabitants of Tarshish were much oppressed by their Phenician masters. The famous merchant ships which these traders used, were models, and the "ships of Tarshish" became the prophetic name for the largest commercial vessels of the latter days. *Strabo* states it as the current belief that Tarshish was located on the Delta of the river Gaudalquiver, which bore, also, the name of "*the silver-bedded Tartessus.*" And it may be, that, as the whole region of Andalusia was called Tartessus, so it was meant here to designate the whole of Spain, as Javan denoted all the Greeks.

(*c.*) *Kittim.* The original inhabitants of Cyprus, where was the town *Cituim*, in old times inhabited by the Greeks. Alexander is called the king of Chittim, 1 Mac. 1 : 1; 8 : 5. *Knobel* and *Delitsch* regard these as embracing also the Carians. Cyprus was an important station for the Phenicians in their western expeditions. It furnished ship-timber, copper, gold, silver, and precious stones, oil, wine, and honey. The inhabitants are called *Citiæi* by the Romans, and *Kittæi* by the Greeks. In later times the term *Chittim* or *Kittim* was used to comprise many Mediterranean islands and coasts, as Italy, Sicily, Rhodes, etc. Here it would seem to denote the island of Cyprus.

(*d.*). *Dodanim.* The Dardanians. The Sam. Sept., and Jerome read *Rodanim*, (Rhodes?) The Dardani were found in historic times in Illyricum and Troy, the former being considered as their original seat. They were probably a semi-Pelasgic race. They are held by *Kalisch* to denote the *Daunians*, occupying the whole south-east portion of Italy, including Calabria;

lands; every one after his tongue, after their families, in their nations.

6 ¶ [d] And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

d 1 Chron. 1 : 8, etc.

and here the term may denote the whole of Italy, peopled by Greek settlers.

5. Thus we see the ancient seats of Japheth lay around the Caspian, Euxine, Ægean, and Northern Mediterranean, spreading over Europe, and Northern, Western, and Southern Asia, and into America by Behring's Straits. It is here stated that *by these*, (lit., *from* these) sons of Japheth—so *enlarged* and spreading —*the isles of the Gentiles were divided* —they divided to themselves that portion of the earth known to the Hebrews as "the isles," or "the isles of the nations." ¶ *In their lands, a man according to his language;* that is—the several peoples being diverse in habitation and language. The differences of language now originated would band them together severally, and determine their locality. ¶ *After their families—in their nations*—according to their *colonies*, as belonging to their several *nations*. NOTE.—The characteristics of a nation. 1. Common descent; 2. A common country; 3. A common language; 4. Different families, or colonies.

V. TUBAL. — The Iberians are thought to be meant—*Tibareni —Iberi*. Josephus says, "Thobel begat the Thobetites, who are now called *Iberes*."—*Ant., B.* 1, 6, 1. Tubal and Meschech are named together in the Old Testament as warlike nations, and a terror to the world, or as subjects of Gog, and as supplying the Tyrians with copper and slaves, (Ezek. 38 : 3.) The district is the southeast shore of the Black Sea.

VI. MESCHECH.—These are probably the Muscovites (Moschi) according to *Knobel*, the representatives of the Iberians and Ligurians. As Meschech and Tubal are here associated, so are they elsewhere, (Ezek. 27 : 13 ; 32 : 26 ; 38 : 2, 3 ; 39 : 1.) So in Herodotus, 3 : 94 ; 7 : 78. So also in the Assyrian inscriptions. In the Egyptian monuments, likewise, Meschech and Tiras appear together as here. They were located along the south eastern shores of the Black Sea.

VII. TIRAS.—These are the Thracians—the dwellers on the river Tiras, or Dniester. The name is found only in this passage. Some identify it with the great Asiatic mountain chain of Taurus, and comprising all those tribes whose territory is traversed by the Taurus proper.

It is clear that thus only the diffusion of the Japhetites is completed. They extended, therefore, from Bactria and the Imaus, almost in a straight line westward to the Taurus and Asia Minor, and thence again westward to the shores and isles of the Mediterranean Sea, including Greece, Italy, and Spain, whilst they occupied in the North the vast but indefinite tracts of Scythia, from the Black and Caspian Seas up to the fabulous regions of the Rhipæan mountains, and of the Hyperboreans. See *Kalisch*.

B. OF HAM. *Four sons and their descendants*, including the nations of the south—*thirty primitive nations*.

6–20. *And the sons of Ham.* The name appears perhaps in Chemi of the Coptic—χημια of Plutarch, and Chme of the Rosetta stone, an old name of Egypt, which is also in Scripture called "the land of Ham," Ps. 78 : 51 ; 105 : 23, 27.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah; Sheba, and Dedan.

I. Cush.—This name refers not only to Ethiopians, but also to Southern Asiatics. One of the most recent and unexpected results of modern linguistic inquiry is the proof which it has furnished of an ethnic connexion between the Ethiopians, or Cushites, who adjoined on Egypt and the primitive inhabitants of Babylonia." Sir *H. Rawlinson* found from most ancient Babylonian documents a connexion in the languages of these two districts, and that the traditions, both of Babylonia and Assyria, pointed to a connexion in very early times between Ethiopia, Southern Arabia, and the cities on the lower Euphrates. He thus has established the fact of an Asiatic Ethiopia, so long doubted, but now acknowledged. *Lepsius* has found the same name "Cush" at Sahara (Egypt) on monuments of the sixth dynasty. (Lond. Eth. Jour. VII. 310.) So we have the brief statement, vs. 8, 10, Cush begat Nimrod, "*the beginning of whose kingdom was Babel, etc.*" Cush had five sons and two grandsons, who are here reckoned as founders of nations. Traces of the name Cush are found perhaps in Caucasus and Cossæi of Khusistan. See also Amos 9:7, where his migration to the country south of Egypt is referred to.

1. *Seba.* Meroe—Ethiopians living from Elephantine to Meroe. This name is prominent in the Old Testament as designating a people of great wealth and power. Josephus and Strabo speak of it as the royal city of Ethiopia. It is a tract of land three hundred and seventy-five miles in circumference, a peninsula extending to the junction of the river Astaboras with the Nile. It had mines of gold and iron and copper, forests of precious woods, with fine pastures and cattle, and all the material of prosperity. Large cities were in this district, and traversed by the caravans from Libya and the Red Sea, from Egypt and Ethiopia. The prophets represent the accession of Seba to the church of God as one of the glories of the latter day triumphs, Ps. 72:10. See Isa. 43:3. *Candace* seems to have been the queen of this region. See Notes on Acts 8:27.

2. *Havilah.* Ethiopians who dwelt partly in Arabia and partly in Africa, and mingled with immigrating Joktans, vs. 29. (See notes on ch. 2:11—"*Havilah.*") They are called *Avalitæ*, or *Chaulotæi.* Some understand this as the general term for the eastern countries.

3. *Sabtah.* Sabatha, or Sabota in Arabia Felix. Josephus explains this of the tribes along the river Astaboras in the region of Meroe.

4. *Raamah.* The inhabitants of *Regma*, in south eastern Arabia, or the Persian Gulf.

(*a.*) *Sheba.* These are the Sabeans, in the vicinity of the Persian Gulf, from which the Sabean and Dedanish Cushites spread to the northwest, and mixed with the Joktans. So it occurred that, as with Canaan, there came to be a preponderance of the Semitish element from a Cushite stock. Saba is the chief city of Yemen or Arabia Felix. "Yemen" means the *right hand* land—that is, the south. *Kalisch* gives the territory as bounded on the west by the Arabic Gulf, on the south by the Indian Ocean, on the north by the territory of the Idu-

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty [e] hunter [f] before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 [g] And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

e Jer. 16 : 16; Mic. 7 : 2. f ch. 6 : 11. g Mic. 5 : 6.

means, and on the east by the Persian Gulf, but varying by the incursions of hostile tribes. The Sabeans are spoken of, Job 1 : 15; Isa. 45 : 14; Ezek. 23 : 42; Joel 3 : 8. They were for a long time almost the sole agents of an extensive and lucrative trade between India and Egypt, and between Egypt and Phenicia, or Syria, and afterwards carried on a rich trade with India on their own account. They are spoken of as men of stature, and of commercial note, Isa. 45 : 14.

(*b.*) *Dedan.* Neighboring people on the Persian gulf, where is the island *Daden*—a trading post between India and Central Asia; also on the northwest coast of the Arabian Gulf. It is reckoned both among the Cushites and the Shemites.

5. *Sabtecha.* Samudake. A river and city of Caramania. Some identify it with the Ethiopian name *Subatoh.*

8. *And Cush begat Nimrod.* The historian here turns aside from list of nations to notice the origin of the first great empires that were established on the earth. Of the sons of Cush, one is here noted as the first potentate in history. His qualities and characteristics are here given. ¶ *He began to be a mighty one in the earth* (*a hero in the land.*) He came into notice as a mighty man—a conqueror, and a builder of cities.

9. When it is added, He was *a mighty hunter before the Lord* (Jehovah) it seems to be implied that he carried on his bold and powerful schemes with a high hand, and with a defiant air. He was a heathen, but not ignorant of God, as we suppose, but boasting of worldly power and prowess, and pushing forward his incursions so as to become the most noted representative of the world-power, in contrast with the kingdom of God. He rises before us in the history as of the same worldly line with Cain, trusting to bow and spear for lordly dominion among men. The eminence he attained in warfare is coupled with that of the chase. The sculptures lately found in the Assyrian palaces show the king as levelling his spear against the bull, or his arrow at the lion. Physical strength displayed in warlike prowess or in the chase were lauded, as of kindred merit. The name *Nimrod* means *let us rebel*, and thus may indicate his high-handed exploits. His name passed into a proverb of physical and heroic achievement, "*Wherefore it is said, Even as Nimrod, the mighty hunter before the Lord.*"

10. *And the beginning of his kingdom was Babel.* Babylon, whose origin is described in the next chapter, from the tower of Babel, is connected with most important events in the history of the race. The site of Babel has been discovered by late explorers in the ruins at, or near, Birs Nimrud, chiefly on the eastern bank of the Euphrates, where there is a huge square mound, called by the natives *Babil.* This was the first of the four cities here named as "the beginning of his kingdom in the land of Shinar." We were pointed, near Damascus, to the tomb of Nimrod, on one of the hills. ¶ *Erech.* This site has been identified about one hundred miles southeast of Babel, and about

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

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half way between it and the confluence of the Euphrates and Tigris, on the eastern bank of the former river, and now called *Irak*. It is the *Orchoe* of the Greeks, and the ruins now bear the name of Urka, or Warka; and on the cuneiform inscriptions *Huruk*, a holy city consecrated to the moon. ¶ *Accad*. This site is also traced by recent discoveries of the Nineveh explorers, about sixty-five miles northeast of Babel. The name is found by *Rawlinson* often occurring in the inscriptions, and it is thought to be the same as the present *Akkerhoof*, northeast of Babel, and about nine miles west of the Tigris. The mound of ruins is called "*Tel Nimrud*." ¶ *Calneh*, Isa. 10:9, *Kalno*—probably *Ctesiphon* on the Tigris, about eighteen miles below Baghdad. The prophet Amos mentions it as a powerful hold, (ch. 6:2.) It is the district of *Chalonitis*. These towns are in the land of Shinar, the south of Mesopotamia, called Babylonia and Chaldea.

11. *Out of the land went forth Asshur;* rather—*came he forth to Asshur*. Nimrod is doubtless here spoken of, and not Asshur, and *out of that land* of Shinar his conquests extended. Asshur has been named hitherto only as a country, and including the part of Mesopotamia north of Shinar, ch. 2:14. Nimrod proceeded from Babel, and the other towns named, to build Nineveh. This became a great city, opposite Mosul on the Tigris. Its immense ruins have lately been exhumed by *Layard, Botta*, and others, and its inscriptions on burnt brick, so imperishable, throw much light on the Scripture history. Its ruins are known by the sites of Nebi Yunas and Koyunjik. Its greatest palaces were erected as lately as B. C. 700 to 900, when it was the seat of the Assyrian monarchs, and commanded the vast and rich commerce of the East. The prophet Jonah, who was sent to preach to this Gentile people as a missionary, and who so revolted at the unwelcome task of recognizing the heathen as subjects of salvation, speaks of it as an exceeding great city of six hundred thousand inhabitants—that is one hundred and twenty thousand children not yet able to tell their right hand from their left—and as a city of three days' journey. About 625 B. C. it was destroyed by the king of Media and the king of Babylon, so that it has not been traced since, until the recent explorations. ¶ *Rehoboth*. The broadway, or market—is not clearly identified—as it was a name quite commonly given to towns. Ruins still bearing this name are found about four miles southwest of the town Mayadin. ¶ *Calah*. This is identified as the site called *Calah Serghat*, about fifty-five miles south of Mosul. It is mentioned on the obelisks as the royal residence, and contained one of the grandest palaces. Some make it *Nimrud*.

12. *And Resen*. This city, whose site is given as between Nineveh and Calah, is also called *a great city;* lit., *that is the great city*. Some make this refer to Nineveh. So *Keil*, etc. Others make it point to Resen, and trace it to the site called *Nimrud*, about twenty miles south of Nineveh. This is the enlargement of Nimrod's kingdom, begun at Babel. This is the origin, in brief, of the great Babylonian and Assyrian monarchies. They were so near as to be rent by mutual jealousies and strifes, which resulted in the ruin of Nineveh. The founder of this first world-monarchy was a Cushite descendant of *Ham*. At the same time another Hamite power arose in

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, ([h] out of whom came Philistim,) and Caphtorim.

[h] 1 Chron. 1 : 12.

Egypt, while still another branch spread eastward in India, and a fourth through Southern Arabia, crossing into Africa, sometimes in conflict with the Egyptian monarchy, and sometimes in alliance. The Eastern empire of this Hamitic line is specially noticed because of its relations to the nations descended from Shem. *Rawlinson*, however, regards it as well established by the Assyrian and Babylonian inscriptions, that Calah is to be found at *Nimrud*, and Resen at *Calah Sherghat*. *Cush* was then strictly the southern zone. It comprised the known countries of the South both in Africa and Arabia. In the former part it is bounded by Meroe, in the latter by Sabæa. And whenever the nations inhabiting these districts extended beyond the southern region, either to settle in more eastern or in more northern parts, they separated from the stem of Cush, and associated with different branches of Shem; as in case of Havilah, Sheba, and Dedan. Cush also migrated (vs. 8-12) to the districts round the Euphrates and Tigris, where was the cradle of the race, and the earliest civilization and wealth. Invaders from the south were tempted by these rich settlements. And the leader of such invading hordes was *Nimrod*, a Cushite, who advanced to this district of the old Paradise, and founded Babylon. Thence advancing, he reached the country called Asshur, from the son of Shem, where he founded, on the banks of the Tigris, the city of Nineveh, whose stately ruins have been brought to light in our day.

13, 14. *And Mizraim.* He had seven sons, from whom sprang eight nations.

II. MIZRAIM.—This is the name for Egypt, or the Egyptians. (Old Persian. *Mudaraya.* Med., *Mutsariya.*) It is called the land of Ham, poetically, Ps. 78 : 51; 105 : 23. The form is dual—a doubling of the singular *Mizr* (*Matzor*, Is. 19 : 6.) Some understand it of Upper and Lower Egypt. The title, "Lord of Upper and Lower Egypt," is frequently found on the monuments. (Osburn, Egypt, p. 5, 11, etc.) The plural forms occurring here, mark the *people* who are descendants of Mitzraim.

1. *Ludim.* These are to be distinguished from the Semitish *Lud* (vs. 22.) Some, as *Ewald*, take these to be *Libyans*, (but see 3.) Some place them south of Ethiopia, some in northeastern Egypt. See Isa. 66 ; 19 ; Jer. 46 : 9 ; Ezek. 27 : 10 ; 30 : 5.

2. *Anamim.* *Knobel* takes these to be the inhabitants of the Delta of the Nile, (Sept. *Enemetirim*) the Egyptian "*Sanemhit*"—region of the north. Some as Targ.—the inhabitants of Mareotis, or "the Alexandrines," (Saad.)

3. *Lehabim*, or *Lubim*, denotes the southern Libyans—the Nubians. *Knobel* makes it to be the Egyptian part of the Hamite *Put* (Libya,) that is, in Egyptian Libya, west of the Delta. See 2 Chron. 12 : 3 ; 16 : 8 ; Nahum 3 : 9.

4. *Naphtuhim.* The inhabitants of middle Egypt, or people of *Phthah, na-phthah*, the Memphites. The ancient name of Memphis was *ma-m-phthah*—the place of *Phthah*, (*Champollion Egypt*, p. 155.)

5. *Pathrusim.* Inhabitants of

15 ¶ And Canaan begat Sidon his first-born, and Heth,

Upper Egypt to the south. Egyptian "*Petrās*," or the south —Pathros. Hence the Pathuritic name. (*Pliny's Nat. Hist.*, v. 9, 47.) See Isa. 11 : 11, where it is located between Egypt and Cush.

6. *Casluhim.* The Colchians, who had evidently an Egyptian origin, as Herodotus and others show; and who afterwards were expelled from the south and fled to Colchis, near the Black Sea.

(*a.*) *Philistim.* These their descendants settled on the Palestine coast, from the border of Egypt to Joppa. Gaza, Ashdod, Ashkelon, Gath and Ekron are their cities.

7. *Caphtorim.* This people dwelling between Egypt and Greece, as some think, in the island of Crete, may have been descendants of the *Casluhim*, though the *Heb.* does not so read. From Jer. 47 : 4, it appears that Kaphtor was a coastland, and from Amos 9 : 7, we learn that the Philistines came from this land. Hence some locate them on the coast of the Red Sea. *Kalisch* identifies them with the people of Coptos, in Upper Egypt, a few miles north of Thebes, extensive caravan traders between Libya and Egypt, and Arabia and India.

III. PHUT.—This is the third Hamite people of Africa—(Egypt, *phet,*)—(Copt., *phit.*) This is identified with the name *But*, or *Butos*, the capital town of the Delta of the Nile, on the south shore of the Butic lake.

15–19. *And Canaan.* From Canaan we find eleven nations to have sprung.

IV. CANAAN—The name of the country and people west of the Jordan, from the Sea of Gennesaret to the foot of the Dead Sea. See Numb. 13 : 29. (Old Egyptian, *Canana.*) "The Hamite descent of the Canaanites cannot be doubted notwithstanding their Semitish tongue." —*Del.* Even as Abraham adopted the language of the later Canaanites, if, indeed, they had not brought it with them. The Hamitic descent of the early inhabitants of Canaan, which had often been called in question, has recently come to be looked upon as almost certain, apart from the evidence of Scripture." —*Rawlinson.* All the Canaanites were Scyths, and had a common origin with the Egyptians, Ethiopians, and Libyans, which was Scythic, or Hamite. The *Hittites* were the dominant Scythic race from the earliest times, and they gave way, very slowly, before the Arameans, Jews, and Phenicians, who were the only extensive Semitic immigrants."—*Sir. H. Rawlinson.* "Even in that India, where physical life attains the utmost limits known to our earth, the indigenous man is a *black.* The white race, history compels us to believe it, has descended thither from the temperate regions of western Asia."—*Guyot's Earth and Man*, page 214.

It is impossible, says *Kalisch*, to conceive a greater national difference than that which existed both in the feeling and the life of the two nations, the Hebrews and the Canaanites, as the war of destruction carried on between them shows. Especially was the one a religious people, believers in the true God—the other, heathen and idolatrous—the former the covenant people of God, the latter the accursed people—servants of servants to their brethren. ¶ *Sidon, his first born.* The name is still retained as that of the city on the Phenician coast, renowned along with Tyre. The name, however, was used so as

16 And the Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad.

to include all the Phenicians as Sidonians. The present town is *Saida*, of about eight thousand inhabitants, and west of the ancient site. The Sidonians were the navigators who were first to steer by observation of the stars. Sidon was called "the great city," and sent out numerous colonies to Sardinia, Spain, Britain, Africa, and had very extensive commerce, though Tyre surpassed in power, and in the seventh century before Christ held the control. ¶ *Heth.* This tribe dwelt in the hill-country of Palestine, around Hebron—the Hittites—from whom Esau took wives, (ch. 26:34, 35.) They seem to have extended north also, toward the Euphrates, (ch. 23:3; Numb. 13:29; Josh. 1:4.) "The land of the Hittites" came to be used for Canaan, indicating their extensive spread. They occupied the land in the time of Abraham.

16. *The Jebusite.* From *Jebus*, the ancient name of Jerusalem, where this tribe was located. They spread also into the hill country, which they occupied along with the Amorites and Hittites. Their capital, Jebus, was unsuccessfully attacked by Judah and Benjamin, and the citadel was wrested from them only in David's time. ¶ *The Amorite.* These seem to have been the most powerful of the tribes of Canaan, as well as the most numerous. They are frequently named for the whole people of the land. They lived on both sides of the Jordan, and founded powerful kingdoms, five on the western side and two on the eastern. The latter were subdued by Moses—the former by Joshua. But they were not exterminated. A remnant were made bondmen by Solomon, (1 Kings 9:20,) and they survived the captivity, (Ezra 9:1.) ¶ *The Girgashite.* These were on the west of the Jordan. Some have supposed the name "Gergesenes" to be a trace of them—southeast of the lake Gennesaret, Gen. 15:21; Deut. 7:1; Josh. 24:11.

17. *And the Hivite.* These seem to have had two central seats; one about Shechem and Gibeon, and the other north at the foot of Lebanon and Hermon. They are associated with the Amorites, (Gen. 48:22; 2 Sam. 21:2.) They were defeated by Joshua, excepting four cities of the Gibeonites, (Josh. 9:17; 11:3, 19.) Yet in the time of David we find them still inhabiting their own towns, and Solomon imposed on them a tribute. ¶ *The Arkite.* These are supposed to have dwelt at the foot of Lebanon, northwest, where is the town of Arca, and ruins called *Tel Arka*, between Tripoli and Autaradus, near the sea. Near this locality there was a mountain fortress called *Sinnas* and *Sini*, where dwelt a band of marauders who infested Lebanon. This is probably the seat of the *Sinites.*

18. *And the Arvadite.* These are traced by a town called Arvad, on the north coast of Phenicia, on an island, Aradus, about two miles from the shore. It is described by *Strabo* as a rock rising in the midst of the waves, about seven stadia in circumference. Yet it became a most flourishing and wealthy place, second only to Tyre and Sidon. The village called *Ruad* still remains, with about three thousand inhabitants, and massive Phenician walls. ¶ *Zemarites.* These are traced by a town called *Zimgra*, by *Strabo*, and now known as *Simra*, at the west foot of Lebanon. ¶ *The Hamathite.* These were the inhabitants of the Syrian town *Hamath*, or *Hamath Rabbah*—the great, (Amos 6:2.) It lies on the Orontes. The land of Hamath was of great extent, including the town of

19 [i] And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

i ch. 13 : 12, 14, 15, 17; 15 : 18–21; Numb. 34 : 2–12; Josh. 12 : 7, 8.

Riblah, and reaching to Antioch, (2 Kings 23 : 21.) "The entrance of Hamath," the north part of the valley, between Lebanon and Anti-Lebanon, formed the utmost boundary of Palestine to the north, (Numb. 13 : 21; Josh. 13 : 5; 1 Kings 8 : 65.) It is still a large and prosperous town of Syria, having a large population. Its king was in alliance with David, (2 Sam. 8 : 9, 10.) ¶ *And afterwards.* These descendants of Canaan, were formed as nations after the confusion of tongues. Where they originally dwelt, or how their dispersion occurred, is not distinctly mentioned; only that they came to settle in the land of Canaan, whose boundaries are here given. They would seem to have driven out the Shemites and taken violent possession, (Gen. 40 : 15,) and they, in turn, were driven out by command of God, and scattered, as colonies, to the remote shores of the Mediterranean, Greece, Spain, Africa and Britain.

19. *The border, etc.* This ran from Sidon towards Gerar,—(Gen. 20 : 1,) Wady el Jerur,—unto *Gaza,* whence it crosses to the Dead Sea, the site of the cities of the plain, terminating at *Lasha,* supposed to be Callirhoe, northeast of the Dead Sea. Some suppose that Laish is meant, near the sources of the Jordan. In their after spreading abroad, the Hittite went to the northeast, the Amorite went across the Jordan to Peræa—while others of them went further north.

20. This verse sums up the list of the Hamites. They occupied Africa, and the east coast of the Mediterranean in Asia, besides the southern part of Asia, in the regions of the Old Paradise. Japheth occupied the larger territory—all of Europe, and a portion of Asia. Shem, however, holds the most important place in the sacred history, and Ham has the most prominent relation to Shem; as "Babylon, Kush, Egypt and Canaan are the powers which come into contact with Shem in that central line of human history which is traced in the Bible. Hence it is that in the table of nations special attention is directed to Kush, Nimrod, Mizraim, and to the tribes and borders of Canaan."—*Murphy.*

C. Of Shem. *Five sons,* and their descendants — *twenty-six nations.*

21. *Unto Shem also.* It is plain that the historian has placed the name of Shem the last in the series, in order thus to proceed with the patriarchal line for unfolding the covenant history. Hence Shem is designated as "*the father of all the children of Eber,*" and attention is called to Shem in this relation. Shem is also called significantly "the elder brother of Japheth," while nothing is mentioned of his being brother of Ham, who was "a servant," by the curse. It is not here said that Japheth was the eldest, (though this would seem to be implied,) but that Shem was the elder one of the two brothers of Japheth, that is, elder than Ham. It would seem that Ham was the youngest, (Gen. 9 : 24,) and that Shem was born when Noah was in his five hundred and third year, (Gen. 11 : 10,) and that Japhet was born when Noah was in his five hundredth year, (Gen. 5 : 32.) See

22 The [k] children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat [l] Salah; and Salah begat Eber.

k 1 Chron. 1 : 17. l ch. 11 : 12.

ch. 5 : 32, *notes.* Others think that Shem was the eldest.

22. *Elam.* Five of the nations issuing from Shem are here given as immediate descendants. *Elymais* retains the name, and is a large district, whose capital was Shushan, or Susa, (Dan. 8 : 2,) in the vicinity of Assyria, and Media, and Babylonia, comprising the more modern Persia, and now included in Khusistan. In the time of the Persian Empire the whole country was called Elam. It was a very powerful nation, (See Isa. 22 : 6; Jer. 49 : 34; Ezek. 32 : 24,) ¶ *Asshur.* This is here included among the Shemites though its chief towns were peopled by Hamites, (see vs. 11, *notes.*) ¶ *And Arphaxad.* This name points to the northern district of Assyria, called *Arrhapachitis,* adjoining Media. From vs. 24 we learn that from this stem came forth "the children of Eber." And here is the only instance given of a genealogical descent to the fourth generation. "The nations descended from Arphaxad are noted at the close (vs. 24,) on account of their late origin, as well as their import for the subsequent narrative." ¶ *Lud.* This name points to the Lydians, who migrated to Asia Minor, and gave the name to a part of the west coast. This is a region more removed than the previous geographical connexions would lead us to expect. But the history of Asia Minor is such as to relieve this difficulty. The people who originally occupied this region were called the Mæonians. But they were invaded by the Lydians from the east and subdued. The ancient Lydians were exceedingly brave and warlike, renowned for their cavalry. ¶ *Aram.* This name points to Aramea, and designates the parts of Syria north of Palestine, as well as the upper parts of Mesopotamia. It was understood to comprise the territories between the Tigris and the Syrian coast of the Mediterranean. We read of "Aram of the two rivers," (Naharaim,) and the Aram of Damascus, (Dammesek,) etc. The Aramaic dialects (Syriac and Chaldee,) are of the Semitic stock, slightly varying from the Hebrew, which itself, in later time, became strongly impregnated with the Aramaic. The Arameans extended from the Taurus range on the north, to the Arabian tribes on the south. The descendants of Aram are now given. ¶ *Uz.* This was the land of Job, the patriarch. It was located in Arabia Deserta, and between the territories of the Idumeans and the Euphrates. Their government was monarchical. See Jer. 25 : 20. The habits of the people are referred to in the early chapters of the Book of Job. ¶ *Hul.* This is uncertain, though *Huleh,* near the sources of the Jordan is supposed by some to be a trace of the name. In this vicinity is a fertile district called *Dshaulan.* ¶ *Gether.* This is taken, by some, to be the kingdom of *Geshur,* whither Absalom fled, belonging as it did to Aramea, and located on the right of the Orontes. ¶ *Mash.* This name is identified with the Mysians, who probably migrated to Asia Minor from the northern border of Mesopotamia, where is a chain of mountains called *Masius,* extending from the Tigris to the Euphrates.

24. Here follow the descendants of Arphaxad. ¶ *Salah.* The Salahites spread along the east side of the

25 [m] And unto Eber were born two sons: the name of one *was* Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

m 1 Chron. 1 : 19.

Tigris and in the mountains of the Median highlands. ¶ *Eber.* Here we have the progenitor of the Hebrews. The name "Eber," however, was originally applied to all who crossed the rivers of Mesopotamia to the west or south. The Israelites were called "Hebrews" originally, as designating those who came over from beyond the Euphrates—though this was their distinctive name as a nation—and only afterwards were they called "Israelites" as their theocratic name. But the name "Hebrews" is in the Old Testament applied to no other nation than this people of God.

25. Eber's two sons are here named. Of the one it is simply mentioned that a great event occurred in his day. Of the other, the list of descendants is given, with particularity, to vs. 29. ¶ *Peleg.* "With Peleg and his descendants the order of families breaks off, since a point is now reached where, in the history of the kingdom of God a new era commences through the confusion of tongues. Only after the narration of this important event is the genealogy of Peleg's family continued," (ch. 11 : 18.)—*Gerlach.* "Some have fixed the date of the dispersion of nations at the year 101 after the flood, because in this year Peleg was born. But the expression, 'in his days,' seems to indicate a later period, when Peleg was already a man of note. He lived two hundred and thirty-nine years, and we may, therefore, place this event towards the close of the third, or the beginning of the fourth century after the flood." —See *Kurtz.* The want of definiteness in the Biblical statement is to be accounted for from the fact that the narrator purposely follows the chronological thread only *in* and *for* the race to whom the promise belongs. The name *Peleg* signifies "*division.*" The kindred verb occurs only three times elsewhere in the Old Testament, (1 Chron. 1 : 19; Job 38 : 25; Ps. 55 : 9.) In the latter passage it is found in the sentence, "*Divide their tongues,*" which may rather confirm its reference here, to the event of the confusion of tongues, and the consequent dispersion of mankind. Supposing that this event may have occurred at, or soon after the birth of Peleg; it is estimated that there were five hundred families of men at that time. This question, however, is of small importance. Some have understood this division of the earth to refer to a severance of the continents.

Dr. Candlish understands it that when men were about to burst the bounds of their former habitation, led on by Nimrod, and inspired by him with a new spirit of enterprise, God was not willing that they should go forth in disorder. *Eber,* then, he supposes, received a commission from God to divide the earth among them—to announce to the several tribes and families their appointed homes, and to lay down as on a map, their different routes and destinations. It is of this work of settling the earth that Moses speaks in his song, referring to the days of old when the Most High divided to the nations their inheritance, separating the sons of Adam, and setting the bounds of the people according to the number of the children of Israel, Deut. 32 : 7, 8; Acts 17 : 26. But against this plan of God they rebel and aim to consolidate at Babel.

27 And Hadoram, and Uzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

God's plan, however, is not frustrated.

26. *Joktan.* We have the progenitor of the thirteen Arabian tribes here designated. A province and town of *Kachtan,* (the Arab name for Joktan,) is found three days' journey north of Nedsheran. ¶ *Almodad.* This is commonly traced to Yemen, but it is not certain. The Arab article *Al,* with Mudad, a name in Arab story as the step-father of Ishmael, is thought by some to explain this term. The Allumaiotai of Ptolemy belonged to the interior of Arabia Felix. ¶ *Sheleph.* The *Salapheni* also belonged to the interior of Arabia Felix. ¶ *Hazarmaveth.* A district on the Indian Ocean called Hadramant, abounds in spices. ¶ *Jerah,* near Hadramant. The term signifies *moon,* and designates here the coast and Mountain of the Moon.

27, 28. *Hadoram.* This points to the *Adramitæ,* who occupied a part of the same province with Hazarmaveth. ¶ *Uzal.* This name was, perhaps, Azal, that of the capital of Yemen, and is, perhaps, still traceable in its present suburb Oseir. It was one of the oldest commercial districts of Arabia. ¶ *Diklah*—and the next two, *Obal* and *Abimael,* are not any longer to be traced with certainty. "The frequently shifting tribes of Arabia defy our identification, the more as they seldom leave lasting monuments of their stay, and their earliest written documents which have reached us are considerably older than the beginning of the Christian era." ¶ *Sheba.* See vs. 7, *notes.* A queen of Sheba, who visited Solomon, was the mistress of a rich realm.

29. *Ophir.* It would seem from the connexion here that Ophir must be located in Arabia—for the tribes of Joktan are Arabians, and for their localities see vs. 30. It is here named between Sheba and Havilah, which are beyond question in Arabia. The goods which Solomon imported from Ophir were native products of eastern Arabia, or were transported thither from India, to be carried thence to Syria. As to the precious metals the testimony of antiquity is that they abounded in Arabia, though now the mines may be exhausted. The name *Ophir* is Arabic, and means "an opulent land." That the ships of Solomon went every three years to Ophir, may refer to the slowness of navigation, and not to any great distance of the port. And the three years' voyage was probably to Tarshish, (1 Kings 10 : 22 ; 2 Chron. 9 : 21.) Besides the idea is not that they were three years in making the trip, but only that this was as often as they went, regularly or commonly. ¶ *Havilah.* See vs. 7. ¶ *Jobab.* This is a district in Arabia Deserta.

30. The boundaries of these tribes are now given. ¶ *Mesha. Gesenius* finds this in *Mesene,* an island at the head of the Persian Gulf. Their dwelling was from the extreme northwestern coast of the Persian Gulf towards *Sephar.* This is *Tsafar,* or *Isfar,* a group of villages between the port of Mirbah and Sadgir, along the coast of the Indian Ocean, where are found the stately ruins of *Sephar,* once the seat of Himyaritic kings. The boundary runs from north to south, and southwest to the mountains of the east, which intersects Central Arabia from the vicinity of Mecca and Medina to

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 [n] These *are* the families of the sons of Noah, after their generations, in their nations: [o] and by these were the nations divided in the earth after the flood.

CHAPTER XI.

AND the whole earth was of one language, and of one speech.

n vs. 1. o ch. 9 : 19.

the Persian Gulf. These lines are ample enough in their extent to embrace all the Joktanites, and we infer that they all, Ophir among the rest, were first to be found in Arabia, though they wandered thence afterwards.

"In this table there are seventy names, exclusive of Nimrod, of heads of families, tribes, or nations, descended from the three sons of Noah: fourteen from Japheth, thirty from Ham, and twenty-six from Shem. Among the heads of tribes descended from Japheth are seven grandsons. Among those from Ham are twenty-three grandsons, and three great grandsons. Among those of Shem are five grandsons, one great grandson, two of the fourth generation, and thirteen of the fifth. Whence it appears that the subdivisions are traced farther in Ham, and much farther in Shem than in Japhet, and that they are pursued only in those lines which are important for the coming events in the history of Shem."—*Murphy*, p. 266.

CHAPTER XI.

§ 29. HEATHENISM—TOWER OF BABEL—CONFUSION OF TONGUES—DISPERSION. Ch. 11 : 1–9.

"The families of the sons of Noah" having now been given, "after their generations, in the nations," to show by whom the nations were divided (or distributed) in the earth after the flood, the historian proceeds to relate the Divine interposition by which these families and people became scattered, in order to the settlement of the earth. Mount Ararat is the starting point and centre of civilization, languages, and races. There was as yet but one language spoken among men. This would furnish every facility for oneness of purpose and execution. They agreed upon a project for building a lofty tower, whose top should "reach to heaven." The object is stated—"*let us make us a name* (vs. 4.) These words indicated the *hour of the birth of heathenism.—Kurtz. Lest we be scattered abroad*, etc. This plan involved some antagonism to God—perhaps a hostility to the race of Shem, and to the salvation which was predicted as to come through that line. This may be expressed in the words, "Let us make us a *name*." Shem means *name, fame*. They rejected God's command, to "replenish the earth," and sought to concentrate there. God interposed, and by a miraculous dividing and confusion of their speech, broke up their plans, and scattered them over the earth. Here follows the narrative, explaining the nature of that marvellous change, by which mankind passed from being one family, with a mutually intelligible speech, into many nations of diverse tongues and lands. The sacred historian goes back in the record just given to the time of Peleg, and here explains the table of nations, and the future history of the race.

1. *The whole earth.* The whole

population of the earth was *of one language;* (lit., *one lip,*) and *of one speech;* (lit., *of the same words.*) Heb. Bib., *of few,* (lit., *single*) *words.* In the table of nations this idea of language was expressed by the word "*tongue,*" (ch. 10 : 5.) Here the fact of the unity of language is expressed by a double phrase, the "*lip*" properly referring to the form of speech, and this followed by a phrase denoting the material of language, or stock of words. Many have held that this original language spoken among men was the Hebrew. This has been argued from the evident antiquity of that language, and from the fact that the names used in these earliest chapters are plainly of Hebrew origin, as Adam, Eve, Noah. But more recent scientific researches have shown that the languages now existing are all traceable to one original tongue, and are nearly of the same age. The Hebrew may have most direct and close affinity to that original tongue, and hence the early Biblical names transferred into the Hebrew would undergo but slight modification—no more than from different dialects of the Semitish languages, as Hebrew and Arabic. The connexion between the Semitic and Indo-Germanic languages shows their original unity. Sanscrit has been claimed by some as the original tongue. The affinity between the Sanscrit and the Persian, German, Latin, and Greek was remarked by Sir Wm. Jones, and further set forth by F. Schlegel and Dr. Prichard. *Lepsius* has made an alphabet, to which all languages of the world can be traced back or conformed. This result of learned investigation goes also strongly to prove the oneness of the human race, having their origin in a single pair. The American languages, about which there was difficulty, are decided to be of Asiatic origin. See *Delitsch*, p. 311. "Comparative philology, after divers fluctuations, settles into the belief that languages will ultimately prove to have been all derived from a common basis."—*Rawlinson. Sir H. Rawlinson* remarks of the different races of western Asia, that "*if we were to be guided by the mere* intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar as the focus from which the various lines had radiated." It is not at all necessary to suppose that seventy languages were produced from one at this crisis, but that laws of variation were now introduced, which at once served the Divine purpose, and started a process, which in combination with the new circumstances, issued in all the varieties of human language which have since existed. *Max Müller* contends that the problem of the common origin of language has no necessary connexion with the problem of the common origin of mankind. And as races may change their language, as in several instances they have done, any attempt to square the classification of races and tongues must fail. It was usual formerly to speak of Japhetic, Hamitic, and Semitic languages. The first name has now been replaced by Aryan, the second by African, and the third is retained, though with some change in its scientific definition. See p. 328. "We have examined all possible forms which language can assume, and we have now to ask, Can we reconcile with these three distinct forms, the radical, the terminational, and the inflectional, the admission of one common origin of human speech? I answer, decidedly, *yes.* Every inflectional language was once agglutinative, and every agglutinative language was once monosyllabic. This is the only possible way in which the realities of the Sanskrit, or any other inflectional language can be explained." "The four hundred or five hundred roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are pho-

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city, and a tower [a] whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

a Deut. 1 : 28.

netic types, produced by a power inherent in human nature. Though when we say *by nature,* we mean by the hand of God. Man possessed instinctively the faculty of giving articulate expressions to the rational conceptions of his mind." "The formation of the Sanskrit," says *Prof. Pott,* "as it is handed down to us, may have been preceded by a state of the greatest simplicity and entire absence of inflections, such as is exhibited to the present day by the Chinese, and other monosyllabic languages." "Indeed," says *Müller,*" it is impossible that it should have been otherwise."

OBSERVE.—Unity of language was necessary to united action. The breaking up of this confused their plans.

2. *As they journeyed;* lit., *in their breaking up.* This term is used in speaking of an encampment of nomades (or wandering tribes) breaking up for removal from place to place. ¶ They *journeyed from the east*—rather, *eastward.* In this general direction of east—strictly, southeast. They shifted their location (after the manner of the nomades—not "*journeyed*") along the course of the river Euphrates, which runs "*from the east*"—that is, the eastern branch of it, and afterwards *southeast.* ¶ *The land of Shinar* is a natural centre for the human family, and their distribution from this central locality could most easily have been made. The valley of the Euphrates was also the route best suited for conducting them to the place so peculiarly fitted for their subsequent dispersion. See *Bush.*

3. *They said;* lit., *a man said to his neighbor.* ¶ *Go to.* As we would say, *come on.* A verbal form used as an adverb, or interjection—from הָבַב *to give.* ¶ *Let us make brick.* The noun and verb here are kindred to each other in form. The noun is plural, meaning *bricks,* and the verb means to make bricks—both of these forms are from the word meaning *to be white*—referring to the whitish clay of which the bricks were made. The soil of this region consists of such a clay, which is found mixed with sand on the river bank. This, when wet, forms a brick, which, on exposure to the sun, becomes hard as stone. These are the remarkable bricks of Babylon, that bear the arrowhead inscriptions, and have stood for ages proof against the action of the elements. Many of these have also been unburied in this very region, and there have been brought to light thus most valuable inscriptions under the eye of *Layard, Botta, Rawlinson,* and others. The bricks, as they are now found, show that they must have been exposed to the action *of fire.* These fire-burnt bricks were the more durable, and were sometimes laid as an outer covering to walls of sun-dried brick. The pyramids of Sakkara in Egypt, near the great pyramid of Cheops, are built of brick. The ruins of the palace of the Cesars at Rome, still standing on the Palatine hill, are of brick, hard as stone. ¶ *Slime;* lit., *bitumen.* This is a mineral cement

5 [b] And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, [c] the people *is* one, and they have all [d] one language; and this they begin to do: and now nothing will be restrained from them, which they have [e] imagined to do.

7 Go to, [f] let us go down, and there confound their language, that they may [g] not understand one another's speech.

b ch. 18 : 21; c ch. 9 : 19; Acts 17 : 26. d vs. 1. e Ps. 2 : 1. f ch. 1 : 26; Ps. 2 : 4; Acts 2 : 4, 5, 6. g ch. 42 : 23; Deut. 28 : 49; Jer. 5 : 15; 1 Cor. 14 : 2, 11.

—a pitchy substance, called, in its solid state, *asphaltum;* and so the *Heb.* word here is rendered in the Septuagint. It abounds on the shore of the Dead Sea. A most remarkable series of mounds are found on the western bank of the Euphrates, called *Birs Nimrud* (Nimrod's tower) and tradition has marked these as the remains of the tower of Babel. This slime is used to this day in Assyria for mortar.

4. This was part of the plan of which the making of bricks is first stated in the narrative. ¶ *A city and a tower, and its head in the heavens.* This is a figurative phrase, to express a great height. (See Deut. 1 : 28; 9 : 1.) We need not suppose that they entertained a thought of building up to the heaven. They aimed probably at military defence, and perhaps meant to use their building for astronomical observations. Yet it was in a spirit of proud boasting and defiance of God that the work was undertaken. ¶ *A name.* Their declared object was to make to themselves *a name.* (Heb., *Shem.*) This was the proud aim of heathenism—to attain to glory, without God, by human wisdom and might. The nations henceforth walk in their own ways, (Acts 14 : 16,) until from their vain and scattered attempts they are reunited at Jerusalem in the Pentecost—a specimen only of what remains to be realized. The words above may express a hostility to the race of Shem. "*Let us make us a Shem*"—(a name.) ¶ *Be scattered.* The result that they would avoid in building the city and tower, was the very dispersion, or *scattering,* that God enjoined upon them for the populating of the earth. *Nimrod* was probably the projector of this atheistic scheme, and he was the *man of sin* of that time. But observe (vs. 8) God took other measures for scattering them, and accomplished His will.

5. *Jehovah came down, etc.* This is spoken after the manner of men, to show that God took notice of that wickedness, and set Himself to interpose against it.

6. *The Lord* (*Jehovah*) *said.* This language is used to convey to us the idea of the principle upon which Jehovah proceeded in putting a stop to this iniquity. What He *said*—that is, the view that He took of it, and the plan He adopted is here narrated. Lo, the people is one, and they have all one language; lit., (*one lip to all of them,*) *and this is their beginning to do* — their undertaking. *And now it shall not be restrained to them,* (*nothing will be too hard for them*) *which they will purpose to do,* Job 42 : 2. This is perhaps an intimation that they would carry out their scheme but for the Divine interference.

7. *Go to—come, let us go down, and confound there their lip.* The term here rendered *confound,* means to *pour together*—in a way to produce confusion of sounds, or dialects. ¶ *That they may not hear, a man the lip of his neighbor.* Whatever was the precise change wrought in human language, it was with the express object of making the builders unintelligible to each other — so as

8 So [h] the LORD scattered them abroad from thence [i] upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, [k] because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ [1] These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

h Luke 1 : 51. i ch. 10 : 25, 32. k 1 Cor. 14 : 23. 1 ch. 10 : 22; 1 Chron. 1 : 17.

to break up their unity of action. The Scripture gives us here the only history of the division of mankind into peoples by means of different tongues. And the Scripture also tells us how, under the gospel, national distinctions were broken down in order to introduce a universal church, (Acts 8 : 14.)

8. This is the history of men's dispersion over the globe. *Jehovah*, by means of thus confusing human speech, *scattered them abroad*—dispersed them *from thence upon the face of all the earth.* All unity of counsel was thus destroyed, and as a natural result — the very result intended — they ceased *to build the city;* and the further consequence was that they were separated and scattered to all quarters. Nothing is here said of the tower, and it may be that the tower had already far progressed. Traditions relate that the tower was demolished by the lightning, with terrible tempest. Yet it has been supposed that the immense pyramidal tower built thereabouts by Nebuchadnezzar, was erected on the site and ruin of this tower. In the ruins that are now found in that vicinity there is the appearance of a conflagration—the bricks seeming to have been run into solid masses by the action of extreme heat. A Jewish tradition, given by *Bochart*, declares that fire fell from heaven and split the tower through to its foundation. The distance of the modern *Birs Nimrud* from Babylon is the great difficulty in the way of its identification. Yet the *Birs* temple gives us the best idea of the ancient Babylonian temple tower, and may show us the probable character and shape of the building, at least better than any other ruin. (*Raw. Herodotus. Smith's Bib. Dic.*)

OBSERVE. — They projected the tower to avoid being scattered, as God commanded them; but they were scattered after all, in spite of their utmost opposition. So God will not be baffled.

9. *Babel.* This name is connected with the Hebrew verb, meaning to confound, and would mean properly *confusion.* But the native etymology is *Bab Il*—the gate of Il, or El—"the gate of God." This may have been a name given to it by Nimrod, (*Smith,*) signifying his proud and atheistic designs, but afterwards applied (the same name) to express the confounding result more emphatically. ¶ *The language of all the earth,* which was originally *of one speech*—(one lip,) ch. 11 : 1—was thus broken up into divers dialects, so as to be thrown into confusion. This was God's plan for bringing about a dispersion of the people, in order to the peopling of the whole earth. This would render consolidation impossible, until at last, under the gospel, a miracle of tongues should bring all mankind together in Christ, (Acts 2 : 5.)

§ 30. SEMITIC LINE — TERAH AND ABRAM. Ch. 11 : 10-32.

10. *Shem. The generations of Shem* are given here only in part. This is often the case with the genealogies,

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, [m] and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 [n] And Eber lived four and thirty years, and begat [o] Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat [p] Serug.

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [q] Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

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m Luke 3 : 36. n 1 Chron. 1 : 19. o Luke 3 : 35. p Luke 3 : 35. q Luke 3 : 34.

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and is the occasion of much misunderstanding of them. But the writer's object is now to introduce us to Abram, as coming in the line of Shem, according to the promise. This would be through ten generations — Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram. ¶ *An hundred years old;* lit., *son of an hundred years.*

11. *Shem lived, etc.* During this lifetime of six hundred years this eminent patriarch had been contemporary with Methusaleh and Lamech before the flood, and with Abram and Isaac a few years after the flood.

13. Between Salah and Arphaxad Luke inserts *Cainan,* following the Greek Septuagint version, as it was the Bible in common use among the people at the time. One hundred and thirty years is added by the Greek, for this name. *See Table, p.* 222.

14–26. It is to be noted here that the lifetime of men rapidly sinks from Noah's nine hundred and fifty years and Shem's six hundred years to Arphaxad's four hundred and thirty-eight, Selah four hundred and thirty-three, and Eber four hundred sixty-four. But from Peleg (ch. 10 : 25) the age of man further decreases from two hundred and thirty-nine years to Nahor one hundred and forty-eight years old. This is due, in part, to the change of climate after the flood, and in part also to the change of habits by separation of men in nations. But Shem began to have children in his hundredth year, Arphaxad in his

26 And Terah lived seventy years, and [r] begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [s] Sarai; and the name of Nahor's wife [t] Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But [u] Sarai was barren; she *had* no child.

31 And Terah [w] took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [x] Ur of the Chaldees

r Josh. 24 : 2; 1 Chron. 1 : 26. s ch. 17 : 15; 20 : 12. t ch. 22 : 20. u ch. 16 : 1, 2; 18 : 11, 12. w ch. 12 : 1. x Neh. 9 : 7; Acts 7 : 4.

thirty-fifth, and so on, till Terah, who first was a father in his seventieth year.

26. Here the genealogy closes with naming the three sons of Terah (as in ch. 5 : 32, with the three sons of Noah) and these have reference to the further history, e. g., *Abram* as the progenitor and head of the chosen people, *Nahor* as the ancestor of Rebecca, and *Haran* as the father of Lot, (compare vs. 29 with 22 : 20–23.) It is not to be understood that these are mentioned in the order of their birth, but of their importance in the history, as in the case of the sons of Noah. The youngest is here first named. Abram was born when Terah was one hundred and thirty years old, (compare vs. 32 with ch. 12 : 4.) Haran was the eldest. See vs. 29. See *Notes*, Acts 7 : 4.

28. *Haran died, and before his father*—*in presence of* Terah his father; (lit., *before the face of*) and of course before the death of his father. ¶ *Ur of the Chaldees.* This place is probably the modern Orfa (Edessa.) Some make it to be Ur, between Hatra and Nisibis, near Arrapachitis.—*Keil. Stanley*, (Jewish Church, Appendix 1) argues for *Orfa* as the ancient *Ur*, from five considerations.

1. That it was on the eastern side of the Euphrates, and thus agrees better with the term "*Hebrew*," which was applied to crossing the river.

2. The general tenor of the narrative closely connects *Ur* with Haran and Aram in the northwest of Mesopotamia, and within reach of Orfa, (say a day's journey,) Gen. 11 : 27–31; 12 : 1–4.

3. The "*Chasdim*," or Chaldees, were in the north, as would seem, whatever may have been the later usage of the term, Gen. 11 : 10, 11–28.

4. The local features of Orfa are guarantees for its remote antiquity as a city.

5. The traditions are at least as strong as those which may have originated in the anxiety of the Jewish settlement of Babylonia to claim their ancestor's birthplace, and change the name of Chaldea.

Ur in Heb. means *light*, and was probably so called from the Persian idolatry of *fire worship*, prevalent among this people. Abram was called by God out of this region of idolaters, to be a follower of the true God. ¶ *Iscah.* The Jewish tradition, as given by Josephus, (Ant. 1, 685,) as also Jerome and the Targum, understand this to be the same person as Sarah, with another name.

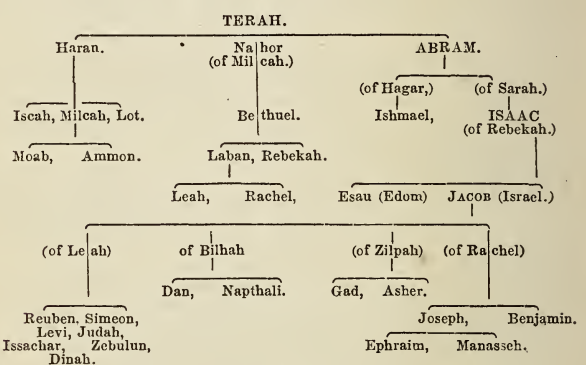
31. *Terah took Abram.* We are elsewhere more expressly informed

to go into [y] the land of Canaan: and they came unto Haran, and dwelt there.

y ch. 10: 19.

that this movement was made on account of the Divine call to Abram, (ch. 12 : 1.) In ch. 12 : 5 Abram is spoken of as taking Lot and Sarah, etc., because there begins the more special history of Abram. Here we are informed that Terah, as the father of the family, was in the expedition, and this brings us to the close of Terah's history. After Abraham's departure from Haran, Terah no more appears. See *Notes* on Acts 7 : 4, where Stephen says that Abram departed from Haran "after his father (Terah) died." The name *Abram*, compounded of the two Hebrew words (av—*father*, and ram—*high*,) means "father of elevation, or eminence"—or *high father*—progenitor, ancestor. He is called by this brief name until ch. 17: 5, where a slight change makes for him a new name, meaning *father of a multitude.*

We give the genealogy from this point onward.



Kurtz, Keil, and others think that Terah was not indeed dead before Abram's departure from Haran, but that as the call of Abraham is first mentioned in ch. 12 after the death of Terah is recorded, the order of the narrative is so far followed, without reference to the precise chronology. See the explanation in *Notes on Acts* 7 : 4. OBSERVE.—The promise was four hundred and thirty years before the exodus, (Ex. 12 : 40.) This is also incidentally stated by Paul, (Gal. 3 : 17.) It was declared that his seed was to be a stranger in a land that was not theirs for four hundred years, (ch. 15 : 13.) It is hence inferred that Isaac, his seed, was born about thirty years after the call of Abram. Abram was one hundred years old when Isaac was born, and hence the call was when Abram was seventy years old, and five years before he entered the land of Canaan, (Gen. 12 : 4.) Terah was two hundred years old when he started for Canaan, and died at two hundred and five, when Abraham was seventy-five. Terah seems to have been ill at Haran, and the expedition was probably delayed there some five years. ¶ *From Ur of the Chaldees.* Abram's native place—a region of idolaters. (See Acts 7 : 5,

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

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notes.) See vs. 28, notes. ¶ *Came unto Haran,* (Eng. version, Acts 7 : 4, "*Charran.*") This place is called "the city of Nahor," (Gen. 24 : 10. Compare 27 : 43,) where Nahor's descendants were settled. It was in Mesopotamia (Padan) Aram ch. 25 : 20, where it is still found bearing the same name. The people of "*Harrán,*" as the name still stands, retained till a late time the Chaldean worship and language. It is now inhabited by a few Arabs, and is on a small branch of the Euphrates. About the time of the Christian era it seems to have been included in the kingdom of Edessa, ruled by king Agbarus. NOTE.—*Rawlinson* states that Ur which he takes to be the modern *Mugheir,* has furnished some of the most ancient of the Babylonian inscriptions. It seems to have been the primeval capital of Chaldea. Note, p. 253. But this is on the *western* side of the Euphrates. See Notes, vss. 26–28.

32. *Two hundred and five years* are here given as the *days of Terah.* In Acts 7 : 4, Stephen states that Abraham removed into this land (Judea) when his father *was dead*—when his father died. Abraham was at that time seventy-five years old. He was born, as we infer, when Terah was one hundred and thirty years old, and sixty years after the time spoken of in ch. 11 : 26, when Terah "begat Abram, Nahor, and Haran"—that is, began to beget these — when the eldest of them (Haran) was born. See vs. 29. See notes on Acts 7 : 4. The Samaritan version has changed the age of Terah from two hundred and five to one hundred and forty-five, in order to get rid of the sixty-years accounted for above. This change is wholly arbitrary and groundless. See vs. 31, *notes.* It has been estimated that of the ten generations, from Noah to Abram, there would be about fifteen millions of inhabitants when Abram was thirty years of age. Taking a higher average of *eight* for a family, it is reckoned that there were thirty millions at the one hundredth year of Abram. The boundaries of the land of Canaan, as inhabited by the Canaanites, are given in the table of nations, ch. 10 : 19. Terah wished to accompany Abram and Sarah, though he had been involved in the idolatry of the Chaldeans. The revelation made to Abram probably served as a means of removing from his mind this delusion. The true God was acknowledged in some quarters in and about the land of Canaan. Job lived about this time in the land of Uz, in Idumea, and his friends in that vicinity. And in Canaan there was Melchizedec, king of Salem, and priest of the Most High God, who ministered, doubtless, to not a few.

NOTE 1.—God had already twice revealed His grace, viz.—to Adam, and to Noah—in the formality of a covenant, looking also distinctly to the whole race, as within the sphere of salvation. We have seen that the revelation of God's grace to the antediluvian world was confirmed and enlarged by that made to the postdiluvians. And now a further step is to be taken in the unfolding of the plan of grace by a Redeemer.

NOTE 2.—During the period from Noah to Abraham sin appeared chiefly under four leading forms: unholy marriages, drunkenness, filial infidelity and defiance of God. These were high crimes against society. Insubordination in the family strikes at the root of all government, human and divine. But Noah preached, and God enforced his preaching by warnings, followed at length by overwhelming judgment. Man was established in his headship of the earth by the grant of animal food—civil government was formally insti-

CHAPTER XII.

NOW the [a] LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

a ch. 15 : 7; Neh. 9 : 7; Isa. 41 : 2; Acts 7 : 3; Heb. 11 : 8.

tuted in the investiture of the magistrate with the right of capital punishment, as a protection to human life, and the covenant of grace was repeated to Noah, as a security against a deluge in future. The drowning of the ungodly race, and the salvation of the godly household is a powerful enforcement of God's claims for all time. See Notes, ch. 13 : 12.

CHAPTER XII.

§ 31. THE CALL AND MIGRATION OF ABRAM—THIRD HEAD OF THE RACE — CHOSEN FAMILY. Ch. 12 : 1–9.

The history of Abram from his call to his death divides itself into four stadia, whose beginnings are indicated through Divine revelations of remarkable significance. The first stadium (ch. 12–14,) begins with the call of Abram and his wandering in Canaan. The second stadium (ch. 15 and 16,) opens with the promise of an heir and a solemnizing of the covenant. The third stadium (ch. 17–21,) begins with the confirming of the covenant, through the change of name, and the instituting of the covenant seal of circumcision. The fourth stadium (ch. 22–25 : 11,) begins with the trial of Abraham for the assuring and fulfiling of his faith.—*Keil* and *Delitsch*, p. 131–2.

A new stadium in the economy of grace begins with the history of Abram as called of God. Here opens the Patriarchal history. God had interfered with the natural human development, as it was godless, to check and prevent it by the confusion of tongues. He here further unfolds His gracious purpose—not now in judgment as before, but in mercy. His judgment at Babel was with a view to bless in Abraham. As one who should become the father of the faithful, the patriarch must be separated from his people, who were idolaters, in order to form a distinct

CHRONOLOGICAL TABLE.

	HEBREW. SON'S BIRTH.	SAM. PENT.	SEPT.		HEBREW.	SAM. PT.	SEPT.
1. Adam.....	130	130	235	11. Shem.....	(97) 2	(97) 2	(97) 2
2. Seth.....	105	105	205	12. Arphaxad..	35	135	135
3. Enos.....	90	90	190				Cainan 130
4. Cainan.....	70	70	170	13. Salah.....	30	130	130
5. Mahalaleel.	65	65	165	14. Eber.....	34	134	134
6. Jared.....	162	62	162	15. Peleg.....	30	130	130
7. Enoch.....	65	65	165	16. Reu.....	32	132	132
8. Methuselah	187	67	187	17. Serug.....	30	130	130
9. Lamech....	182	53	188	18. Nahor.....	29	79	179
10. Noah	500	500	500	19. Terah.....	70	70	70
	100	100	100	(Haran.)	60	60	60
				20. Abram. Call	70	70	70
	1,656	1,307	2,262		422	1,072	1,302
Flood.....					1,656	1,307	2,262
Date of Abram's call. (Browne's Ordo Sæclorum, B. C. 2020).....					2,078	2,379	3,564

covenant lineage. This separation was, however, only to prepare the way for a dispensation that was to embrace all nations. On Abram's part it now appears that to reach this high distinction of a covenant head, the world and self must be renounced, and God's call must be implicitly obeyed. The covenant grace which was to stand in the place of nature (as in regard to the miraculous seed,) called for faith, and the Divine command called for obedience. The call of Abram occurs now about midway between Adam and Christ. The first two thousand years of the human history are thus comprised within eleven chapters. This is the greatest remove from legendary or mythical narrative, which would have been most diffuse. It is compact, historical statement—and the most ancient is the most compact—just where all other histories (so called) most abound in fable. Abram appears as the tenth in the list of patriarchs from Noah, and the third head of the human race, following Noah and Adam. So, also, Noah was tenth from Adam. And as there was a promise and a prophecy belonging to each of these former personages, so here, to Abram, the prophecy of Christ is further given and still more unfolded.

The victory over the serpent promised to Adam was not yet achieved. So far from this, the Japhetic branch of the human family had departed from the true religion, and even the Semitic line had become corrupted by idolatry—contrary to the hopes held out to Noah in the blessing on his sons. It is out of this Semitic branch that Abram is now chosen, according to the intimation given to Noah in the blessing upon Shem. "Blessed be Jehovah, the God of Shem—Japhet shall dwell in the tents of Shem," etc., (ch. 9 : 26, 27.) Abram is to be the head of a faithful line to be taken into covenant with God, and to be brought into possession of a land of promise, and there to be put in training for the blessing. See Notes, ch. 13 : 17.

"The history of the Old Covenant," as *Kurtz* remarks, "begins with the strictest particularism, that is, with the selection of a particular individual and of his seed; but it immediately opens a view of the widely extended, or general plan of the salvation of all nations. The purpose and end of the election of Abram is the salvation of the whole world."

There are six stages of the Covenant History:

(1.) In the *first* stage it is that of a *Family.*

(2.) In the *second* stage it is that of a *Nation.*

(3.) In the *third* stage it is that of a *Kingdom*—with the institution of the royal and prophetical lines.

(4.) In the *fourth* stage, the history is that of the nation's *exile and return.*

(5.) The *fifth* stage is that of more immediate *expectations,* commencing with the cessation of prophecy.

(6.) The *sixth* stage is that of the *fulfilment,* when the salvation is to be exhibited in Jesus Christ.

Here we are concerned with the first stage of the covenant history—which is that of a *family.* The family encloses within itself, in all their original vigor, the germs and vital powers of the character, tendency and pursuits, which are gradually developed in the people. This is the childhood of the history of Israel, in which accordingly God appears as the tutor, advancing in his communications with the progress of the pupil. Hence, as *Kurtz* remarks, this period exceeds all others in the number of theophanies, or manifestations of God.

It is now about four and a-quarter centuries since Jehovah's last communication to Noah, that He again speaks, here to Abram.

1. *Now the Lord had said.* More literally this may read, "*The Lord said,*"—and may refer to a call to leave Haran, and not to that which

2 [b] And I will make of thee a great nation, [c] and I will bless thee, and make thy name great [d] and thou shalt be a blessing:

3 [e] And I will bless them that bless thee, and curse him that curseth thee: [f] and in thee shall all families of the earth be blessed.

b ch. 17 : 6; 18 : 18; Deut. 26 : 5; 1 Kings 3 : 8. c ch. 24 : 35. d ch. 28 : 4; Gal. 3 : 14. e ch. 27 : 29; Exod. 23 : 22; Numb. 24 : 9. f ch 18 : 18; 22 : 18; 26 : 4; Ps. 72 : 17; Acts 3 : 25; Gal. 3 : 8.

Abram received in Ur, of which Stephen speaks in Acts 7 : 2, and which was a short time previous. Abram seems to have waited in Haran for Terah, who was ill, and whom he hoped to take with him to the land of promise, but who was removed to "the better country." He was to sunder three ties—country, kindred, and home—and he was to go *by faith.* Here is illustrated the implicit and powerful faith of the patriarchs as it is presented in the New Testament, in reference to its great principle of substantiating things hoped for, and evidencing things not seen. Abram "went forth not knowing whither he went," but what was far better, "knowing whom he had believed." The highest reason is to trust in God. Though He gives us no reason for His command, it is our wisdom to rest upon the certain reasonableness of it, and obey, with cheerfulness, assured that He will call us to go nowhere but He will make it our advantage to go —and no where but it shall prove to be on the way to the possession of Canaan. God promises enough—to *show* him the land—and that is the land of promise. Dear to him as were his country, and kindred, and father's house, he was the more willing to go out at God's direction, for they were idolatrous. He is chosen as the founder of a new family, and a new order of things.

2. Here are four clauses of the stipulation, all full of encouragement, even in the lower and natural aspect. ¶ *I will make of thee a great nation.* God had large plans for him —a great work to accomplish by means of him — as the head of a great people. This was the promise of a numerous posterity—a promise which the apostle Paul notices as requiring that eminent faith of Abram—because it could be mainly fulfilled not until after his death, (Heb. 6 : 15.) ¶ *I will bless thee.* This, of itself, God's benediction promised, is enough. For what is good without God's blessing, and what is bad, if His blessing accompany it! ¶ *And make thy name great.* Such honor He would put upon his name as to make it celebrated and far-famed—and instead of his father's house, he should be himself exalted as the patriarch of a new and preëminent house among the nations. ¶ *Shall be a blessing.* Lit., *Be thou a blessing.* Sept., *Thou shalt be blessed.* But the promise is that Abraham should be a blessing, in the highest sense, to others, and to the whole family of man. This looks to the benefits and blessings of redemption, which were to flow to all men through Abram's line—salvation by Jesus Christ and all the fruits of the covenant of grace, through all time. This is the higher aspect.

3. *I will bless them, etc.* God promises further, so to take sides with Abram in the world, as to make common cause with him—share his friendships, and treat his enemies as His own. This is the highest possible pledge. This threatening against hostile people was signally fulfilled in case of the Egyptians, Edomites, Amalekites, Moabites, Ammonites, and the greater nations—Assyrian, Chaldean, Persian, Greek and Roman, which have fallen under the curse of God as here denounced

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

against enemies of the church and kingdom of Christ. The church is God's. Her enemies are His. Her friends are His also, and no weapon that is formed against her shall prosper, for He who has all power given unto Him shall be with her faithful servants, even to the end of the world. ¶ *And in thee, etc.* This is Messianic. It looks to the world-wide benefits of redemption, which should come through Christ, the seed of Abram. In ch. 18 : 18, the language is, "All nations of the earth," —and there also the promise is based upon Abram's known fidelity as a parent, and honor is thus to be put upon the household covenant. "For I know him that he will command his children and his household after him." In ch. 22 : 18, the same covenant promise is repeated, where it reads, "And *in thy seed* shall all the nations of the earth be blessed," and here it is based upon Abram's fidelity to God in the offering of his son Isaac—"because thou hast obeyed my voice." God's household covenant is gracious and precious—in compassing the children of believers with the arms of His covenant love. But it requires parental fidelity in training the children, (ch. 18 : 19,) and that fidelity is evinced in yielding up our children at God's call, an offering and sacrifice to His service, (ch. 22 : 12, 16.) ¶ *All families.* God pleases to propagate His church by means of a pious posterity. He blesses the world in families, and through a family : and God is God to us in a fatherly relation, as the God and Father of His only begotten Son. And we are admitted to be sons of God, and members of His household by virtue of the Sonship of Christ Jesus.

NOTE. — (1.) The covenant with Abram is the covenant of grace, like that with Adam and with Noah, only now more expressly and plainly looks to the inclusion of all nations and people in the benefits of Christ's salvation, (Gen. 3 : 15 ; 6 : 18, 19 ; 9 : 8.) The gospel was designed from the beginning to go abroad to all the families of man, (1 John 1 : 1 ; 3 : 8.) The boast of lineal descent from Abram, which made the Jews so bigoted and exclusive has no warrant in a right understanding of the Abrahamic call and covenant, and so Jesus protested to the Pharisees. The apostle Paul expounds the promise, (see Gal. 3 : 16,) showing (1.) that by its express terms, it was made to extend to the Gentiles, (vs. 14,) and (2.) that by the term "*seed*" is meant Christ Jesus. "He saith not, 'And to seeds,' as of many, but as of one, and to thy seed, which is Christ." Though the person of Christ is not yet clearly pointed out, and no mention is made of the God-man, yet the general terms of the first promise are constantly narrowed. And here, instead of "the seed of the woman," it is "the seed of Abram." Abram must have seen that the blessing to come through him, and his seed upon the Gentiles must be spiritual blessings ; for some of the nations were to be driven out of the land of promise by him and his, and all their own blessings were known to be connected with the maintenance of the true religion. Christ Himself declares that "Abram rejoiced to see (that he should see) His day. He saw it and was glad," (John 8 : 56.) And Peter explains the promise, as referring to the sending of Jesus, (Acts 3 : 25, 26.) And Paul declares that God in this promise *preached the gospel* unto Abram beforehand, (Gal. 3 : 8–16.)

(2.) Jesus embarks in the same vessel with His disciples, who need not fear any storm upon the seas, (Luke 8 : 22–24.)

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and [g] the souls that they had gotten [h] in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

g ch. 14 : 14. h ch. 11 : 31.

(3.) The promise of the earthly Canaan and of temporal blessings through Abram, was designed as typical of higher and spiritual realities—of the better country, that is, an heavenly—the heavenly inheritance, (Heb. 11 : 16.) The external is the symbol of the internal—the material of the spiritual. And so God educates us—giving us the tangible and visible, to lead us along to the better things and more real, which are unseen and eternal. And so, all along, fulfilled promise and prophecy in regard to what is more immediate and temporal is meant to encourage our expectancy of the more glorious things to come.

(4.) This is the record of Abram's overcoming faith. Paul makes the record (Gr.,) "By faith Abram when he was called to go out unto the place which he was about to receive for an inheritance, obeyed, and he went out not knowing whither he comes. By faith he sojourned unto the land of the promise as a strange country, dwelling in tents with Isaac and Jacob, the fellow-heirs with him of the same promise—for he looked for (expected) *the city* having the foundations, whose architect and master-builder is God," (Heb. 11 : 8–10.) Paul, in addressing the Hebrew converts, to fortify them against deserting the Christian faith presses on their attention this case of their ancestor Abraham, that they be followers of him in faith and patience. God confirmed to him the promise by an oath, and so after he had patiently endured he obtained the promise. The power of his faith appears in this that it was a promise which could be fulfilled in regard to all nations, only after his death—and his faith reached the utmost issues in the long futurity, (Heb. 11 : 12–16.) ¶ *And Lot went with him.* Lot was Abram's brother's son, (see vs. 5,) that is, the son of Haran. *Kurtz* understands that, "God had not intended that Lot should join Abram on his journey. This (he says) is sufficiently manifest from his later history. But God allowed it, probably, from condescension to Abraham's attachment to his family." It would be more strictly proper to say that as the narrative presents it, Lot joined the company of his own prompting, and not by the Divine command, as in case of Abram. It was, therefore, upon his own responsibility. ¶ *Seventy and five years old.* Abram's age is now stated at this second stage of the expedition. Supposing, according to the previous calculation, that he was at, or about, seventy years old at the call from Ur, there would be an interval of five years at Haran, where Terah's death meanwhile occurred, (ch. 11 : 31, *notes.*) ¶ *When he departed.* Heb.—*In his going out.*

5. *Abram took.* Abram now leads the expedition, as Terah had done at the outstart as the father of the family. The relation of Sarai to Abram is here given, as well as that of Lot. ¶ *All their substance.* Heb., *All their gain which they had gained* —as sheep and goods. This includes all their substance, whether brought from Ur, or acquired in Haran. ¶ *And all the souls.* Heb., *And the soul which they did,* (*or made.*) *Nephesh,* here used, denotes collectively the *persons* (*servants*) taken with them from Haran—as in Ezek. 27 : 13. The *Sept.* renders it, πασαν ψυχην, *every soul.* The verb to do, or make, here used is rendered by the *Sept.*, εκτησαντο, *acquired*—as 30 : 30; Deut.

6 ¶ And Abram [i] passed through the land unto the place of Sichem, [k] unto the plain of Moreh. [l] And the Canaanite *was* then in the land.

i Heb. 11: 9. k Deut. 11: 30; Judg. 7: 1. l ch. 10: 18, 19; 13: 7.

8: 17; Gen. 1: 12. The *Chald.* renders, "All the souls he had subdued unto the law." Some understand it, therefore, of *proselytes* made to the true religion from among the heathen at Haran. But the general understanding which best suits the context is of *bond-servants*, which Abram had acquired. These were gotten commonly by conquest, or by money. Here it seems to be the latter. Servants were needed in proportion to the increase of his flocks, and the Lord was already making him great, as promptly as his obedience was rendered to the Divine command. Jacob became quite rich in six years, (ch. 30: 43.) Abram is enriched in five years. True prosperity is found in the path of God's commandments. ¶ *And they went forth to go—and they came.* This is the record of their successful journey, that as they went in obedience to the Divine direction with a purpose to follow the Divine leading, so *they came* to the land of the promise. Ps. 1: 3.

6. The Sept. omits the last clause of the preceding verse. The Vulg. and Germ. connect it with this vs. as the opening clause. "And when *they had come to the land.*" ¶ *And Abram passed through the land.* Heb., *And Abram passed over in the land to a place Shechem.* This may express what Paul gives us in other words, "*He sojourned in* (or unto) the land of promise as a strange (land), "belonging to others—in possession of the Canaanites, as here mentioned. ¶ *The place of Sichem.* This phrase is taken by some as meaning *the site* of Shechem, where it was afterwards located—implying that it is here spoken of by anticipation, and that the town was not yet in existence. But there is evidence to the contrary. And the same expression is used where it does not so mean, ch. 18: 24; 19: 12; 29: 22. It may more likely mean "town or village of Shechem." At the time of Jacob's arrival here, after sojourning in Mesopotamia, Shechem was a Hivite city, of which Hámor, Shechem's father, was chief man. And it was at this time that Jacob purchased from him "the parcel of ground" (of the field) which he gave to his son Joseph, where was Jacob's well, John 4: 5. The name means "*shoulder,*" *or* "*ridge,*" and describes its location as the water-shed, from which the streams divide east and west, flowing into the Mediterranean, and into the Jordan. Instead of Shechem, the son of Hamor, having given his name to the place, it is more probable that he took his name from the place. For the name, if first given to the city in Hamor's time, would, according to Oriental usage, have been taken from the father, rather than the son. Besides, the situation of the place is so remarkable and eligible, that it would most likely have been occupied by the earliest settlers in the land. From Sinjil, an easy day's ride from Jerusalem, we came to a ruin named Shiloh, in about an hour. And about four hours' distance from this point we came upon Jacob's well, a mile from Shechem. The town, as now found, lies on a slope between Mount Gerizim and Ebal. The present population was reported to us as about twelve thousand. The city is well built—has fine bazaars. It is not improbable that in our Lord's time the city extended more nearly to Jacob's well. We rode on our horses with great difficulty up to the top of Mount Gerizim. The paths are filled with

sharp stones, as from a quarry. The summit is eight hundred feet above the plain, and two thousand six hundred feet above the sea level. The scenery is extremely beautiful, perhaps unsurpassed in the Holy Land. Streamlets gush from the mountain side along your winding path. The people boast of eighty springs of water in and around the city. Olive-yards enrich the landscape, and the rich valley spreading to the east and west from this ridge connecting Gerizim with Ebal, and the city occupying this ridge, or saddle, in the narrow gorge not more than five hundred yards across at the base of the mountains, is altogether most picturesque. An immense ruin of large bevelled stones crowns the summit of Gerizim, which some have thought to be the ruin of the ancient Samaritan temple; but it is doubtless more modern—probably dating with the crusades. The present town has five mosques, two of which, according to a united tradition, were originally Christian churches. And here the few Samaritans yet making their headquarters in Shechem offer their annual sacrifice of lambs at Passover time. We saw the man who recovered Bonars' Bible from where he or McCheyne dropped it, in Jacob's well, and he exulted in the prospect that the sixty-eight Samaritans then left would soon reach seventy, and then he said they would be the greatest people in the world. Here they show a very ancient copy of the Samaritan Pentateuch on parchment leaves, which they claim to be an original. In the New Testament the city is called *Sychar*, "a city of Samaria," John 5 : 5. The modern name, "Nablous," is a corruption of the Greek name "Neapolis," meaning "*new city*." The name Sychar some take to be a name of reproach given by the Jews to this Samaritan town, as *Shecher* means *a lie*. But it may be only a provincial corruption of "*Shechem*." At the farther gate of the city we were met by fifteen lepers—one with his nose eaten off, another white with the leprosy around his wrists. They proposed to follow us to our place of encampment outside the city, and demanded two piastres each for leaving our company. We were glad, on any terms, to get rid of the hideous looking creatures. ¶ *Unto the plain of Moreh*, Deut. 11 : 30; Judges 7 : 1. This may rather read, *To an oak of Moreh*, named from its owner or planter, as some suppose; or *an oak of instruction*—or an *eminent oak*. The Sept.—*the lofty oak*. This last reading is allowable, and is favored by the passage, ch. 35 : 1–4, where is mention of "the oak which was by Shechem," as a celebrated oak — probably celebrated, like the oak that was pointed out to us at Mamre, as Abram's oak. The oak was a common landmark, from its great growth and durability. ¶ *And the Canaanite*. That these hostile inhabitants occupied the land at the time of Abram's entering there, is expressly mentioned, for this fact is important for the sequel. It is by no means implied that the Canaanite was not in the land at the time of Moses' writing. It is noted, in reference to Abram's time, to show that here was the great obstacle to his occupancy, and the great challenge to his faith, that though it was the land which God promised to him, yet it was in the hands of the heathen, who would violently dispute his possession and his claim. "The difficulty of approach to the country in this locality accounts for Abram having selected it, as affording a particular security against sudden invasions." (*Ritter*.) Hence the reference here to the Canaanites, against whom the stranger would be most anxious to be secured. The author of Genesis evinces in this clause his knowledge of the Canaanites, and presupposes their nature and character to be known in such a way as a late writer could not do. See Num. 14 : 45.—See *Hävernick*.

NOTE.—This first halting place of

7 [m] And the LORD appeared unto Abram, and said, [n] Unto thy seed will I give this land: and there builded he an [o] altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p] called upon the name of the LORD.

m ch. 17: 1. n ch. 13: 15; 17: 8; Ps. 105: 9–11. o ch. 13: 4. p ch. 13: 4.

Abram and his household in the land of promise was "the city of Samaria, called Sychar," where our Lord sowed the early seeds of His gospel doctrine in His conversation with the Samaritan woman, John 4: 5; and it was the same place at which Philip first preached, in the transition of the Christian church from Jerusalem to the ends of the earth, Acts 7: 5, where it should be rendered, "*a city of Samaria*"—the phrase being the very same in the Greek as in John 4: 5.

7. Here God fulfils to Abram His promise at the outstart—to show to him the land, (vs. 1.) "Jehovah *appeared.*" Here this phrase first occurs. We know not in what way God manifested Himself to the patriarch on this occasion. It was sometimes done by a vision, and sometimes by a dream. It was in a way suitable to the Divine nature, and to the object in view. He revealed Himself to the consciousness of Abram, so as that he felt himself to be addressed by God, whether there was any audible voice or not. God can act with or without means, as He pleases. ¶ *Unto thy seed.* This promise was to be fulfilled to the posterity of Abram, and not in his own day. This was the trial of his faith. Yet here was the preciousness of the household covenant, looking to the establishment of his family in the land. "*This land*" it is, and not another, which is the land of promise. Abram is thus notified that he has arrived upon the soil to which God had called him to remove. ¶ *And there he builded an altar*—in token of his faith and gratitude, publicly accepting thus God's grant to him, and openly taking possession of it in the name of his covenant God—at least planting here an altar to God, as a token of the proprietorship and tenure of the soil. Shechem became one of the cities of the refuge under the law, Josh. 21: 20, 21; and here also the law was renewedly proclaimed with blessings from Gerizim, and curses from Ebal, Deut. 27: 12; Josh. 8: 33–35. Here also Joshua assembled the people before his death, and counselled them, Josh. 24: 1, 25. The position was eminently fit for a religious centre; and besides this, these patriarchal associations would give sanctity to the place.

8. *East of Bethel.* Bethel is now known as *Beitân*, six hours and a half from Nablous, on the road to Jerusalem. It stands on a hill, where are ruins of a town. The name means "*house of God.*" The origin of the name is in doubt. It would seem to have been already the name of the place before Abram's arrival, though some suppose it is here given by the historian as the name by which the place was afterwards known. From ch. 28: 19 Jacob seems to have given the name to the spot at the time of his vision. The particular spot where that vision occurred was thus distinguished from the name of the city which "was called Luz at the first." It may have had this name before Abram's time, as a trace of early piety in the land. And so again it is re-named "Bethel" on the occasion of the Di-

9 And Abram journeyed, [q] going on still toward the south.

10 ¶ And there was [r] a famine in the land: and Abram [s] went down into Egypt to sojourn there; for the famine *was* [t] grievous in the land.

q ch. 13 : 3. r ch. 26 : 1. s Ps. 105 : 13. t ch. 43 : 1.

vine blessing received by Jacob when returning from Padan-Aram, (ch. 35 : 14, 15.) The historian, in the passage before us, explains the locality by names existing in his time, as if he had said "unto the mountain eastward of what is now known as Bethel." Jacob may have so named it, in commemoration also of the fact that Abram had halted here, and had built an altar to God. The "*house of God*" is a fitting title for any such consecrated locality, hallowed by the Divine presence. And so we call the sanctuary by the same name. ¶ *Hai;* lit., *the Ai.* The place is named *Ai*, which means a heap of ruins; and the "*H*" is prefixed, as the Hebrew article, "*the.*" It was a royal city of Canaan. "The men of Bethel and Ai are spoken of," Ez. 2 : 28. It was the second city taken by Israel after the passage of the Jordan, and was utterly destroyed, Josh. 7 : 3, 4, 5, etc. It is now known as *Tel er Rijmeh*—the mount of the heap. ¶ *Builded an altar.* Here is a public profession of the patriarch's faith and piety. As in the family of Adam after Enos' birth, (ch. 4 : 26,) the practice is kept up of public worship, calling upon the name of the Lord, recognizing His covenant love, and invoking His blessing. See ch. 13 : 4, 18. He *calls upon the Divine name* as "*Jehovah,*" acknowledging the redemptive character and claims of God before his household. As yet he was only a sojourner in the land, moving from place to place, under the Divine direction, towards the south. But hither he returned, after his temporary exile in Egypt, on account of the famine, ch. 13 : 3, 4, to the place of his tent and the altar. Though nothing is here stated of sacrificial offering, yet the building of an altar fairly implies this.

9. Abram had not yet taken up his fixed abode in the land. He was moving from place to place with his flocks, and surveying the country. Lit., *He pulled up* (his tent) *going and pulling up southward.* According to the customs of nomadic life, he pitched his tents from point to point, as the cattle needed change of pasture, or on other accounts, but mainly in a southerly direction, perhaps determined by the season. Paul notices the fact—"dwelling in tents with Isaac and Jacob, (Heb. 11 : 10.)

§ 32. Famine—Abram in Egypt—Sarai and Pharaoh. Ch. 12 : 10–20.

10. *A famine.* Here the patriarch meets a sore trial of his faith. A stranger in a strange land, having removed from his comfortable home and loving kindred, he finds himself in the midst of famine, and in danger of starvation. No corn trade as yet existed between these countries. He therefore determined to leave the land of promise for the land of Egypt, lest he might perish of want. We do not read of any Divine direction authorizing him to go, and it would seem to have been at the dictate of unbelief rather than of faith. And this may have led to his further troubles in the same direction, where he resorted to a carnal device to shield himself from the danger of losing his wife. ¶ *Went down into Egypt.* Egypt being annually watered by the over

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* [u] a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they [w] will kill me, but they will save thee alive.

u vs. 14; ch. 26:7. w ch. 20:11; 26:7.

flow of the Nile, and not depending on rains for the crops, was the great grain-growing region, and corn could be found there when famine prevailed in the adjoining country, ch. 42:1, 2. ¶ *To sojourn there.* His object was to dwell in Egypt temporarily, and only so long as the famine prevailed, intending to return after that to the land of promise. ¶ *Was grievous.* Vulg. and Sept. read, *prevailed.* How desolate and distressed were these new circumstances of the patriarch. How full of anxieties and apprehensions lest he and his household should perish of starvation. But the Jehovah who has led him out from his own land and kindred, will not leave him to die of want.

11. Escaping one trouble he falls into another. The temptation of Satan in the wilderness was practised upon the patriarch, as it was afterward upon the Messiah himself —taking advantage of his hunger. Did he forget that "man shall not live by bread alone, but by every word of God?" Alas, Egypt was not the land that his covenant God had showed him; and God, his God, could command the stones of Judĕa, and they would become bread. Now, therefore, as he started on his own counsel, he is cast upon his own further device. Plainly he is in perplexity, and feels that he is not under the same guardianship, nor travelling by the same Divine warrant as before. How much better to trust in God than to lean to our own understanding. How secure Abram might have been under the Divine guaranty and guidance, that all that he needed would be supplied to him in the land of promise. ¶ *A fair woman.* Sept., *Of fair countenance;* lit., *beautiful of aspect,* 1 Sam. 17:42. The term signifies brightness, and refers probably to a fair, clear complexion. Though she was now sixty-five years old, yet this was only as about twenty-five or thirty in our day; and she had not had even the common hardships of married life; and besides, she was of a character which would shine out in the countenance, full of energy and vivacity. Sarah's beauty was now the ground of Abram's fear among such strangers as the Egyptians, speaking a different tongue, and having a powerful, despotic monarch.

12. Abram's fear was that he should lose his life on account of his wife's attractions; that the Egyptians would put him out of the way in order to secure her. His apprehensions were not wholly groundless, as the result proved. How he came to have this special fear aroused as he approached the country does not appear, but we may suppose that he saw much of these loose habits among the border people, indicating to him what might be expected as he advanced into the land. His carnal policy proves weakness. He judged that if they found that Sarah was bound to him as a wife, he might lose his life on her account, but that if they should regard her as only his sister, the worst that could happen would be her disgrace and removal from him, without sacrificing himself. This was unmanly and cruel—it was in the spirit of unbelief and worldly policy—unworthy of one who had

13 [x] Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

x ch. 20: 5, 13; ch. 26: 7..

so specially cast himself upon the Divine care in leaving his country and kindred to follow where God led. Yet it should be said, on his part, that he might have more specially valued his life, as having the promises of a Messiah connected so with his person—himself the channel and conveyancer of blessings to mankind. His judgment was founded on the idea that though the king would feel free (according to the custom of the land) to take an unmarried woman, he would have no other resort, upon finding her to be married, than to take the life of her husband; and that he would not scruple to do this. He explains his feeling in a similar peril, ch. 20: 11, "I said, Surely the fear of God is not in this place, and they will slay me for my wife's sake." Alas, it is notorious that unbridled lust does not stop at murder to gratify its passions. Pharaoh blames Abram for leading him astray by this device.

NOTE.—It is here that Egypt is first brought into view in its relation to the land of promise. And "there is here a foreshadowing of the relation which it will afterwards sustain to Abram's descendants. The same necessity conducts both him and them to Egypt. They both encounter similar dangers in that land—the same mighty arm delivers both, and leads them back enriched with the treasures of that wealthy country."—*Kurtz.*

13. *Say, I pray thee.* This is Abram's device for self-security. He would have her tell the truth only in part. It is plain that by so doing the impression sought to be conveyed would be different from that which the plain, unflinching truth would have given. The question arises whether we are bound in such circumstances to reveal every thing, even to our damage, when it is not positively called for. If he was asked whether she was his wife, and replied, No, she is only my sister, there could be no doubt of the falsity. But this does not appear. Pharaoh blames him that he did not tell him the whole truth, but that he conveyed a wrong impression, which might have led to the worst results. And doubtless there was in it—from our New Testament point of view—the element of untruth, in the intention to deceive by the concealment. Some allowance must be made for the partial light of that time in cases of casuistry. See, also, the case of Moses, Exod. 3: 18, and of David, 1 Sam. 29: 1–7. Paul had surely a right to dwell upon the fact that he was a Pharisee, as an expedient to conciliate his audience. It was only making the best use, for that occasion, of what was the truth in his case. And he was under no obligation to reveal to them, then and there, other facts that he knew would be offensive and detrimental, (Acts 23: 6.) It may fairly be laid down that a lie is never justifiable—and that a half-truth seldom, if ever, accomplishes any good result. The truest, safest, and best course is to trust in God rather than in a shrewd worldly policy, and cunning diplomacy. ¶ *My soul—myself—my person.*

OBSERVE.—(1.) Pharaoh blames Abram, not as saying that Sarah was not his wife, but for not telling him that she was—and for saying that she was his sister—thus conveying the impression that she was nothing more.

(2.) Abram pleads in his vindication in after, similar, circumstances that he told the truth, only not the whole truth, (ch. 20: 12, etc.)

(3.) Concealment and equivocation with intent to deceive can never be justified, especially in the light of this gospel time.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians [y] beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her and commended her before Pharaoh: and the woman was [z] taken into Pharaoh's house.

16 And he [a] entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD [b] plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

y ch. 39 : 7; Matt. 5 : 28. z ch. 20 : 2. a ch. 20 : 14. b ch. 20 ; 18; 1 Chron. 16 : 21; Ps. 105 : 14; Heb 13 : 4.

(4.) All this shifting and shuffling resulted from unbelief—not waiting for the Divine direction to leave the land of promise—and doubting God's ability to spread a table in the wilderness. This was also the fault of his descendants, (Num. 11 : 14.)

14. Abram's fears were realized at once, so far as the admiration of the people for Sarah's beauty was concerned.

15. Doubtless Abram had feared, especially those in authority, knowing the despotism of an Oriental court. And here it came to pass as he feared. *The princes*—courtiers—*of Pharaoh saw her, and praised her to Pharaoh.* This fact is strikingly in accordance with the manner of the Egyptian court, and shows the author's knowledge of Egyptian customs. The formalities were most strict and rigorous. "No slave durst approach the consecrated priestly person of the Pharaohs, but the court and the royal suit consisted of the sons of the principal priests."—*Diod. Sic.*, 1, 70. They extolled her beauty that so they might minister to the indulgence of the king, and shew their interest in his carnal gratification. And upon such representations of her charms *the woman was taken to Pharaoh's house.* The *Sept.* reads, *And they led her unto the house of Pharaoh.* How bitterly Abram must now have bewailed the complications into which he had brought himself. True, his object was so far accomplished as that his life was spared; but what a life when bereft now of his wife and made to think only of the threatened disgrace and ruin which stared her and himself in the face! How must he have grieved to see her led away from him to the harem of the Egyptian monarch, from whose iron will he had no appeal!

16. *Entreated Abram well.* Lit., *And he did good to Abram for her sake.* What followed seems to be a recital of these material benefits which fell to his lot by this means. ¶ *And he had.* Lit., *And there were to him—there came* (or, became,) *to him.* When Abram arrived there Egypt was under the rule of the shepherd kings, whose government had its capital in the Delta, or northerly portion, where he entered. These presents are such as one pastoral chief would present to another. It is plain that only such presents must have been made to Abram as were particularly valuable to him as a nomade." Mules and camels appear on the ancient monuments of Egypt. But all these princely gifts could not appease the honest grief of such an one as Abram for the shameful removal from him of his beloved Sarah. And the presents he durst not refuse, lest he perish.

17. Though God's servant acted so unworthily of his antecedents and his mission, yet the Divine faithfulness here interposes to rescue him

18 And Pharaoh called Abram, and said, [c] What *is* this *that* thou hast done unto me?. why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 [d] And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

c ch. 20 : 9; 26 : 10. d Prov. 21 : 1.

from the impending ruin which he was bringing on himself. *Jehovah plagued Pharaoh and his house.* Heb., *Beat him with great blows.* How this infliction was visited upon Pharaoh we do not know. The Lord doubtless showed his displeasure, and taught Pharaoh that he was guilty in thus taking to himself the woman, whether wife or sister, at his own arbitrary will. Just as afterwards the court of Egypt was visited with sore plagues from God because of their oppression of Abram's descendants, until the stubborn despot was constrained to let them go, in part, so here, on the same principle. God has agents and modes for bringing men to a conviction of their sin, and Pharaoh was made to feel that he was in the wrong, in retaining Sarah. Doubtless Abram made himself known as a worshipper of the true God, and God was caring for him, though far away from his home, and though wandering beyond the land where He had led him. ¶ *And his house.* God builds up His church by households of the good, and so, also, He breaks down the families of the wicked. "He visiteth the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, and sheweth mercy unto thousands (families) of them that love him and keep his commandments," (Exodus 20 : 6.) The court and household of Pharaoh were also implicated with him in the sin. And the habitation of the wicked shall not prosper.

18. Pharaoh here upbraids Abram for his keeping back the truth in regard to Sarah's relations, and he declares it to be an injury done to him that he had not told him that Sarah was his wife. He does not charge Abram with having told a falsehood —only that he had not told him the whole truth, and he claims that he ought to have told him this important fact, that she was his wife—that in the circumstances he had a right to know it.

19. The complaint of Pharaoh sets forth the case in its true light, and shows the point of the wrong in Abram's prevarication. ¶ *Why saidst thou, She is my sister?* And this was precisely pointing to the wrong of Abram's device. The following clause reveals the peril into which she had been brought by the very means taken by Abram. ¶ *So I might.* Lit., *And I took.* In the Hebrew such a dependent clause often carries with it the contingency based on the foregoing statement. *"And I took"* would only express the danger he was in of so taking her, as though it were most imminent. It would hence appear that he did not actually take her to wife. The ceremonies of Oriental nuptials require some time, and, in the interval, it would seem, God plagued Pharaoh. Pharaoh's conduct has the appearance of frankness and honorable dealing. But his loose principles cannot be justified.

20. Pharaoh now gives commandment to his men—his servants—officials—who could be charged with

CHAPTER XIII.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, [a] into the south.
2 [b] And Abram *was* very rich in cattle, in silver, and in gold.

a ch. 12 : 9. b ch. 24 : 35 ; Ps. 112 : 3 ; Prov. 10 : 22.

this business. ¶ *And they sent him away.* The Sept. reads, *To send him away*—as though this was what the men were commanded to do—to send forth Abram and his household from the country. The term implies an honorable escort, for his safe departure from Egypt with *all that he had* —cattle, goods, etc., (vs. 16.) Thus Abram, by a strange discipline, is brought back to the land of promise, reproved for thus hastily leaving the land that God shewed him, in order to escape famine, and for forsaking his confidence in God by resorting to worldly policy for his protection in danger. Thus God reclaims His own people from their wanderings, and does it through sore trials and severe discipline, bringing them back to the goodly land of His promise and their inheritance—taught that the only safety is to follow where God leads, and fully to trust in Him for ourselves and our households.

CHAPTER XIII.

§ 33. Return to Canaan—Abram and Lot Separate — Siddim — Mamre. Ch. 13.

In Egypt the *church*—the chosen people—was introduced to the *world.* Egypt was to Abram, to the Jewish people also, to the whole course of the Old Testament, what the world, with all its interests and pursuits and enjoyments, is to us. But while Egypt, with its pride of wealth and art and power, its temples and pyramids, is almost forgotten, the name of the shepherd patriarch lives. How long Abram remained in Egypt at this time does not appear. He went thither for a temporary purpose, and returned even sooner, as would seem, than he had intended, ch. 20 : 12. Egypt is a type of the world-kingdom, abounding in wealth and power, offering temptations to a mere carnal sense. But Abram had encountered its worldliness and pride, and had been in danger of losing his personal and domestic peace, and was glad, doubtless, to escape from the land, and get once more within the boundaries of the land of promise. ¶ *Went up.* The direction of Jerusalem was upward from every quarter, in the Jewish phraseology. Besides, the south of Judea was hill country, and it was upward in reference to the low, desert plains of the Egyptian territory. ¶ *Lot with him.* We here find that Lot, who came with him into Palestine, had accompanied him into Egypt, and now returns with him. His connexion with him was that of natural kindred. It will soon appear that Lot, by the increase of his estate, has separate interests, and that it is in the plan of God to disconnect Abram, His chosen friend, from all others outside his own immediate household, with whom He was to covenant. ¶ *Into the south ;* lit., *towards the south.* This is not the south of Egypt, for he went up out of Egypt, but towards the country called the south — the south country of Palestine, known as such before the time of Abram. See Josh. 10 : 40 ; 11 : 16. The *Sept.* reads, *Unto the Desert* — pointing to the same region, which is skirted by the Idumean desert. The same term is used here as in ch. 12 : 9. Hither he had come at first.

2. *Very rich ;* lit., *weighty exceed-*

3 And he went on his journey [c] from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [d] place of the altar, which he had made there at the first: and there Abram [e] called on the name of the LORD.

c ch. 21 : 8, 9. d ch. 12 : 7, 8. e Ps. 116 : 17.

ingly. Having *amassed great riches.* He was a chief, or sheikh, of a tribe of his attendants and dependents. His wealth is mentioned here in proof of God's blessing upon him, according to the promise—enriching his temporal estate. Oriental chiefs had their riches chiefly in flocks. Abram may have acquired his silver and gold in Egypt by trading with the people. Sheep and camels, oxen and asses constituted the wealth of Job (Job. 1 : 3,) who belonged to the time of Moses; and these are given as the items of Abram's wealth when he went down into Egypt, ch. 12 : 16. The precious metals had been added, no doubt, by sales of animals, and their products of milk, butter, cheese, etc., to the people.

3. *On his journey, etc.* And he went *according to his removings*—that is, pitching his tents, and striking them, and going on from place to place—"sojourning"—"dwelling in tents." The Sept. reads, *He went whence he came.* The Vulg., *He returned by the way whence he came.* ¶ *Unto the place,* ch. 12 : 8. The narrative is careful to mention that he went directly to Bethel, where he had at the beginning pitched his tent and builded an altar to God, (vs. 4.) His heart, doubtless, yearned for his first love in that land of promise, and he longed to get back to the sweet memorial places, where he had indeed met God. ¶ *Between Bethel and Hai. Stanley* well describes this point as "a conspicuous hill, its topmost summit resting on the rocky slopes below, and distinguished by its olive groves, offering a natural base for the altar, and a fitting shade for the tent of the patriarch."

4. Tent and altar were now in his mind as he had enjoyed them at first. We remember our sweet home and our sweet church after we have roamed in a land of exile. We yearn to get back to where we have enjoyed the dear circle of our family, and that of our Christian brethren—where we have lived, and where we have worshipped. Because it was *Bethel,* he loved it, even as the *house of God,* Ps. 84 : 1, 2. *Shechem* had been the place of his altar at the very first. But as to the spot between Bethel and Hai, and the altar erected there, the same phrase is used as here, "*He called upon the name of the Lord,*" see ch. 12 : 7, 8, which may express a more formal and public worship. Or he may have reached Shechem, a few miles further on, at this time. ¶ *Called.* This phrase refers to the pious invocation of God, as "the Lord"—Jehovah. Here, on the sacred spot so endeared to him by his earliest memories of God's covenant promise fulfilled, in showing him the land of promise, the patriarch reëstablishes public worship. It is the sanctuary of God, on God's own land, where He had already first revealed Himself to him on the covenant soil. Doubtless, "he felt a strong desire to reanimate his faith and piety amidst the scenes of his former worship—it might be to express humility and penitence for his misconduct in Egypt, or thankfulness for deliverance from perils—to embrace the first opportunity, on returning to Canaan, of leading his family to renew allegiance to God, and to offer the typical sacrifices which pointed to the blessings of the promise."—*Jamieson.*

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And [f] the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was [g] a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: [h] and the Canaanite and the Perizzite dwelt then in the land.

f ch. 36 : 7. g ch. 26 : 20. h ch. 12 : 6.

5. *And Lot also.* Abram's character is now to shine in his noble, honorable dealing with his relative, the companion of his journey. Lit., *To Lot, also, who went with Abram, there were flocks, etc.* This may be mentioned here to show how those who cast in their temporal lot with Abram, God's friend, were blessed for his sake. The blessing upon Abram overran and flowed over upon Lot. So God often showers His blessings upon the household, neighbors and dependents of the righteous for their sakes. ¶ *Tents.* This probably includes the occupants—meaning servants and attendants.

6. *And the land;* lit., *did not bear them,* to dwell together (for dwelling together.) Sept., *And the land did not contain them to dwell together.* And the reason is given. *For their substance* (acquisition) *was great,* and *they were not able to dwell together.* That choice portion of the land where they had at first located, on account of its richness and natural security, was now too small for their largely increased households and possessions. (*See ch.* 12 : 6, *Notes.*) Probably their cattle and flocks now numbered too many to be accommodated by the pasturage. The country was an open common. It could not be held by any title. Every one drove his cattle where he could find the best grazing for them. This absence of law to define and protect real estates would naturally open the way for jealousy and strife, and the strong would have an advantage over the weak.

7. *A strife, etc.* The connexion indicates the ground of the strife, though it is not distinctly stated. The choice district which they had selected became too narrow for the accommodation of both, with their large increase. So it is that secular prosperity often brings trouble. The meek it is who shall truly inherit the earth, (Matt. 5 : 5.) It was the *herdmen* of the respective flocks who quarrelled. They were tempted to encroach one upon the other, to find proper sustenance for their cattle. ¶ *And the Canaanite, etc.* As before noted, this clause does not indicate that the historian lived subsequently to Moses' time. He does not say, "And the Canaanite was yet in the land at that time," but it is said, with reference to the promise that God would give this land to the seed of Abram, that the land was not tenantless and unpossessed, so that Abram had only to take possession, and enter on its enjoyment. But the Canaanite was there as its occupant, standing in the way of the promised possession, and needing to be removed, so that meanwhile he could only dwell in tents, a pilgrim in the land of promise, as in a strange country. See *Delitsch.* ¶ *And the Perizzite.* It is intimated by this note that these aborigines made the choice district where they dwelt all the more cramped and inadequate for Abram and Lot. The presence of two pow-

8 And Abram said unto Lot, [i] Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 [k] *Is* not the whole land before thee? Separate thyself, I pray thee, from me: [l] if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

i 1 Cor. 6 : 7. k ch. 20 : 15; 34 : 10. l Rom. 12 : 18; Heb. 12 : 14; Jas. 3 : 17.

erful tribes, at peace with each other, was favorable to the quiet and peaceable residence of Abram and Lot, but surely not to their living at variance with each other. The *Perizzites* are not named in the table of nations (ch. 10) and their origin is hid. The name indicates perhaps that they were peasants, engaged in agriculture, or nomades, wanderers. They are mentioned along with the Canaanites as original occupants of the soil. See ch. 15 : 20; 34 : 30; Exod. 3 : 8, 17; Judg. 1 : 4, 5; Josh. 17 : 15-18. They dwelt in the mountains of Judah and Ephraim, and they are noticed as late as in the time of Ezra, (9 : 1.) Some understand that the Perizzites are the same with the Hittites — sons of Heth—who are called "the children of the land"—which is called also "the land of Heth," ch. 23 : 7.

8. The strife among the herdsmen does not alienate the masters. Abram stands upon his faith. ¶ *Let there be no strife.* "So the father of the faithful replied in language that might well extend beyond the strife of herdsmen and shepherds to the strife of "pastors and teachers," in many a church and nation."—*Stanley.* He who has the promises can well afford to yield a point of difference for the holy sake of peace. And he it is who is the gainer by all he seems to concede. "The meek (and only they) inherit the earth." "He walks in the moral atmosphere of the sermon on the mount," Matt. 6 : 28, etc. Abram appeals to their brotherly relations against any strife between themselves or their herdsmen. *For we* (*are*) *men, brethren*—men who are brethren. The same Hebraistic expression is used in the New Testament by James at the Synod in Jerusalem—"*Men, brethren,*" Acts 15 : 13, and by Paul in his address, Acts 23 : 1. This referred to national brotherhood. Abram was Lot's kinsman, being both his brother-in-law and his uncle; and beyond this, they were "*brethren*" in their religion. Even the fact that they were of national brotherhood in a strange country ought to be a strong restraint upon quarrelsome passions. Abram lays upon Lot the necessity of accepting his offer, as he yielded to him the choice of the land. Besides, Lot is the companion, and his uncle is the principal. How far may Christian men stand upon their rights? And how far are they bound to yield even to unreasonable demands for the sake of peace. The spirit of the Master will rather suffer wrong than do wrong. He who has the promises may be sure that his covenant God will bear him out in personal concessions for the sake of peace.

9. Abram proposes most generous terms. He offers Lot the first choice, though he be the inferior party, and in the true Christian spirit which, "in lowliness of mind, esteems other better than himself," as well as in the spirit of the commandment to "love our neighbor as ourselves." Abram now appears in his personal graces, and shines in his relations to those around him, as a bright example to all. ¶ *Is not the whole land before thee?* This was the land promised to Abram by God himself, of which, therefore, he was the

10 And Lot lifted up his eyes, and beheld all [m] the plain of Jordan, that it *was* well watered everywhere, before the LORD [n] destroyed Sodom and Gomorrah, [o] *even* as the garden of the LORD, like the land of Egypt, as thou comest unto [p] Zoar.

m ch. 19 : 17 ; Deut. 34 : 3 ; Ps. 107 : 34. n ch. 19 : 24, 25. o ch. 2 : 10 ; Isa. 51 : 3. p ch. 14 : 2, 8 ; 19 : 22.

rightful proprietor, and not his nephew. He could have claimed the exclusive possession on the high ground of the Divine promise and plan. He could have said, "If the land is not large enough for us both, then you must seek another country, or even return to the land whence you came out." But this exclusiveness is not the spirit of our holy religion. We cannot assume to stand upon our Divine right, and claim all the privileges and promises, leaving no room for others, nor giving them over to uncovenanted mercies. In the true spirit of grace, we are to be gracious and conciliatory, and peace-making, *for we be brethren.* Nor need we all seek to occupy the very same ground, nor claim the same territory. There is room enough for all names and claims that are truly Christian. There is much land to be possessed, and God has a field for all denominations to cultivate. ¶ *Separate thyself.* In the spirit of generous concession, and not of severity, Abram proposes a separation, and agrees to take what Lot leaves. "*If to the left, then I will go to the right, or if to the right, then I will go to the left.*" Abram's movement was to be regulated by Lot's choice.

10. Lot accepts the offer, but not as would seem in the same humble spirit in which it was made. They "*agree to differ.*" This remarkable place, where Abram's tent had been previously pitched, proves the turning point in the patriarch's life. Those who have been close companions up to this point are henceforth parted asunder "This first primeval pastoral controversy divided the patriarchal church." *Stanley* cites here the passage of similar purport, (ch. 26 : 19-22) in Isaac's history. "Isaac's servants digged in the valley, and found there a well of springing water ; and the herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water is ours ; and he called the name of the well *Calumny,* because they strove with him. And they digged another well, and strove for that also, and he called the name of it *Strife.* And he removed from thence and digged another well, and for that they strove not, and he called the name of it *Latitude.* And he said, For now the Lord hath made *Latitude* for us, and we shall be fruitful in the land," (translating the proper names of the Hebrew.) ¶ *Lot lifted up his eyes.* From the spot where they were thus negociating—the mountain summit east of Bethel, under its grove of oaks, where the tent was pitched, Lot looked down upon the green valley of the Jordan —its tropical luxuriance visible even from thence—beautiful and well watered as that garden of Eden, of which the fame still lingered in their own Chaldean hills, or as the valley of the Nile in which they had so lately sojourned. He chose the rich soil, and with it the corrupt civilization which had grown up in the rank climate of that deep descent, and once more he turned his face eastward, and left to Abram the hardship, the glory, and the virtues of the rugged hills, the sea breezes, and the inexhaustible future of Western Palestine. It was Abram's henceforward ; he was to arise and walk through the length and through the breadth of it, for God had given it to him. This was the first appropriation — the first consecration of the Holy Land.—*Stanley,* p. 34, 5. ¶ *Beheld all the plain ;* lit., *saw all the circle*

of the Jordan. Lot was evidently governed by a worldly and selfish principle in selecting his new abode. He embraced the opportunity furnished him by Abram's generous proposal, and he chose what seemed the richest part of the land, without regard to the choice of Abram, and without regard to the moral destitutions. He was free and eager to obtain the best part of the country, though by so doing he should remove far from the vicinity of the church, and of the public worship of God. ¶ *Well watered.* Heb., *All of it a well watered region.* This was the great necessity in the East. It would promise him security from periodical famine. It seemed to him a paradise. Here the Jordan is first referred to. This great river of Palestine, called the *Descender*, for its swift course of two hundred miles over twenty-seven rapids, has one source at *Dan.* At another (Banias) it bursts out from the foot of a rock, and flows through the Lake Merom into the Sea of Galilee or Gennesaret. This latter is six hundred and fifty feet below the Mediterranean, and from this point to the Dead Sea, it falls six hundred and fifty feet, making it one thousand three hundred feet and over below the sea level, when it reaches the Dead Sea. In April we found it rushing through its narrow banks, turbid and dangerous even at the ford near Jericho. Here, however, a breakwater was constructed, to allow the pilgrims their annual bath at Easter festival. The banks are thickly wooded with a dense growth of willow and poplar, and they furnish such a haunt as wild beasts would covet described by Zechariah, (ch. 11 : 3,) where the destruction of these thickets and the pride of Jordan is noted by a roaring of the lions which dwelt there. The luxuriance of the plain of Jericho is proverbial. We saw the waving grain which seemed to have grown spontaneously — most probably having sown itself, as there was no appearance of the hand of man. And the shores of Gennesaret were skirted with richly blooming oleander and rank shrubbery, but only a couple of cattle giving any evidence of occupation. At *Magdala*, near the foot of the lake, found a few hovels, and about fifty inhabitants. The fields on the hill overlooking Tiberias presented the best evidence of cultivation that we had seen. The country was most bright and beautiful, grass and grain abundant, fine trees and shrubbery, with sweet flowers like the seringo and orange blossom. A magnificent oak among the flowery fields reminded us of the patriarchal wanderings. "Jordan overflows its banks all the time of harvest," when the snows from the Lebanon melt and swell the river beyond its narrow shores. ¶ *Before the Lord destroyed, etc.* The face of the country was, doubtless, altered by that destruction of the cities of the plain. ¶ *As thou comest unto Zoar.* Vulg., *Like Egypt to those coming into Zoar.* Sept., *Until coming to Zoar.* The original name of Zoar was *Bela*, and it is so called at the time of Abram's war with the kings, (ch. 14 : 2, 8.) The historian here gives the later name. It is argued by some that the Zoar of the Pentateuch, as connected with the plain of the Jordan, must have been at the northeast end of the Dead Sea, instead of at the southern extremity, and that "the cities of the plain," Sodom, Gomorrah, Admah, Zeboim, were there located; Zoar (one of them) being in a line with Jericho, where the Jordan falls into the Dead Sea. The Moabites and Ammonites, who were the descendants of Lot, were in possession of that district when they first appear in the history. In this case Zoar would be the southern terminus of the plain of the Jordan, where it is lost in the Dead Sea, for there seems to such to be evidence that the northern extremity of the sea remains much as it was before Abram's time. But the more established view has been, and is, that

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves one from the other.
12 Abram dwelled in the land of Canaan, and Lot [q] dwelled in the cities of the plain and [r] pitched *his* tent toward Sodom.

q ch. 19 ; 29. r ch. 14 : 12 ; 19 : 1 ; 2 Pet. 2 : 7, 8.

the cities of the plain which were destroyed occupied what is now the more southern portion of the Dead Sea. (See *Lynch's Researches.*)

Stanley (Sinai and Palestine) thus graphically and truly describes the scene upon which these two lords of Palestine looked out from the heights of Bethel, as we also ourselves have witnessed it. "Immediately east of the low gray hills, on which the Canaanitish Luz and the Jewish Bethel afterwards stood, rises (as the highest of a succession of eminences, each of them marked by some vestige of ancient edifices,) a conspicuous hill, its topmost summit resting, as it were, on the rocky slopes below, and distinguished from them by the olive grove which clusters over its broad surface above. From this height, thus offering a natural base for the patriarchal altar, and a fitting shade for the patriarchal tent, Abram and Lot must be conceived as taking the wide survey of the country "on the right hand, and on the left," such as can be enjoyed from no other point in the neighborhood. To the east there rises in the foreground the jagged range of the hills above Jericho—in the distance the dark wall of Moab — between them lies the wide valley of the Jordan—its course marked by the tract of forest, in which its rushing stream is enveloped, and down to this valley, a long and deep ravine, now, as always, the main line of communication by which it is approached from the central hills of Palestine—a ravine rich with vine, olive, and fig, winding its way through ancient reservoirs and sepulchres, remains of a civilization now extinct, but in the times of the patriarchs not yet begun. This is the view which was to Abram what Pisgah was afterwards to his great descendant. No crust of salt, no volcanic convulsions had as yet blasted its verdure, or touched the secure civilization of the early Phenician settlements which had struck root within its deep abyss," (p. 214.)

11. This great plain or valley, (lit., *circle,*) of the Jordan is now called by the Arabs *El Ghôr.* Josephus calls it "the *great plain.*" "The valley of *the Ghor,* which is a vast longitudinal crevasse in calcareous and volcanic rocks, extending from the southern roots of Libanus and Anti-Libanus to the Gulf of Akaba, from one thousand to two thousand feet deep, one hundred and twenty miles long, and from one to eight miles broad, appears to have been caused by the forcible rending and falling in of the aqueous strata resulting from the eruption and elevation of the basalt which bases it almost from its commencement to the Dead Sea. The great alterations in its surface terminated probably in the catastrophe of Sodom." *Newbold.* The neighborhood of Bethel was about equi-distant from the two extremities of the plain. There is something in the phrase "*all the plain,*" repeated here, which intimates the grasping temper of Lot. ¶ *East.* By this we should understand that he took "the right hand," according to the offer, vs. 9. But the Hebrews in naming the points of the compass, supposed the face to be towards the sun-rising, and so "the right hand" would be *south.* From the hill country of Bethel or Ai the route lay south-eastward. ¶ *And they separated themselves one from the other.* Heb., *A man from his brother.*

12. *The land of Canaan.* As distinguished from the valley of the

13 But the men of Sodom [s] *were* wicked, and [t] sinners before the LORD, exceedingly.

[s] ch. 18 : 20; Ezek. 16 : 49; 2 Pet. 2 : 7, 8. [t] ch. 6 : 11.

Jordan, being the portion of Palestine between the valley and the Mediterranean Sea: though without such qualification of the context, the phrase would be taken to include all the country lying between the Jordan and Mediterranean to, or including the Dead Sea. It may here be used in the wide sense even to signify that Abram had now his footing in the covenant land of Canaan, where he was appointed to dwell, and which he should ultimately, in his posterity, occupy. Lot's dwelling in the cities of the plain was outside of the covenant arrangement, and temporary—and upon sufferance—a tenant at will. This is the significance of the record here. The land of Canaan, in the Scriptural history, is commonly distinguished from the land of Gilead, the high table land east of the Jordan, (Num. 3 : 1–40; Josh. 22 : 32, etc.

NOTE.—Now that the covenant head has fairly a footing in the promised land in his own covenant right, let us look back from this point at the covenant thread in the history of the nations and persons. We find the general table of nations in ch. 10, leaving us with Shem's line, so as to trace the covenant lineage. And in ch. 11 accordingly, after a narration of the event which led to the dispersion of nations, and peopling of the earth, Shem's line is resumed (vs. 10) so as to trace it to Terah, where we are introduced to Abram, the covenant head. Accordingly, of the sons of Terah, we find Lot and his posterity dropped, and Abram left alone in the list, as he in whom the promises descend—the chosen conveyancer of blessings to all the nations. So also we shall find that of Abram's sons, Isaac is chosen as the son of promise; and of Isaac's sons, Jacob is chosen; and in Jacob's line, the promise takes the course of Judah, as having the sceptre of the theocratic kingdom, issuing in David the king—the eminent royal ancestor of Jesus. We observe here also that the covenant line is not determined by primogeniture, but Shem, Abram, Isaac, Jacob, and David were younger sons. ¶ *The cities of the plain.* There were five of these cities—Sodom, Gomorrah, Admah, Zeboim, and Zoar, occupying the vale of Siddim, at the Dead Sea. These cities were under their respective kings, who were attacked by Chedorlaomer, king of Elam, and his allies (ch. 14 : 19) and defeated, till Abram came to the rescue. Four of these cities were destroyed by God's manifest and swift judgment, raining down fire out of heaven, (ch. 19 : 23–29. See Notes.) The term for "*plain*" here is the same as is used ch. 13 : 10, "*the plain of Jordan,*" and means rather "*circle.*" The *Sept.* reads, Lot dwelt in a city of the neighborhood, and pitched his tent in Sodom. The *Vulg.* reads, Lot sojourned in the towns which were round about Jordan, and dwelt in Sodom. ¶ *Pitched his tent.* Heb. "*And he tented unto* (at) *Sodom.*" As Abram passed through the land unto the place of Sichem, when he entered the country (ch. 12 : 6, 9) dwelling in tents, and camping onward from place to place, so Lot camped at Sodom. This mode of travel was after the manner of the nomades.

13. The corrupt state of society in Sodom soon discovered the great mistake of Lot's choice, and revealed the fallacy upon which he had acted to seek fine lands and crops, without regard to religious privileges. Lot was a professor of the true religion, and had been enjoying the privilege of public worship with Abram, yet he seems to make little account of this in seeking a settlement. Many

14 ¶ And the LORD said unto Abram, after that Lot [u] was separated from him, Lift up now thine eyes, and look from the place where thou art, [w] northward, and southward, and eastward, and westward:

15 For all the land which thou seest, [x] to thee will I give it, and [y] to thy seed for ever.

u vs. 11. w ch. 28:14. x ch. 12:7; 15:18; 17:8; 24:7; 26:4; Num. 34:12; Deut. 34:4; Acts 7:5. y 2 Chron. 20:7; Ps. 37:22–29; 112:2.

migrate to territories that are very desirable, as being well watered, and having fine soil, and prospect of rich returns for labor, but make no provision for securing Christian society and facilities of public worship. Lot was attracted by the mere secular aspects of the country, but what were they for any real comfort amidst the corruption of the population? Many Christians emigrate to the rich frontiers and new territories, having too exclusive regard to worldly profit, and neglect and forget God's worship; but they find the fearful disadvantage of living among the wicked, and that it more than counterbalances all the gains of the most fertile fields and richest mines of the earth. Let such provide for Christian institutions, for public worship, and evangelizing agencies, so as to preserve themselves and families from the doom that must come upon those who live in Sodom. It is thought that Lot went to Sodom unmarried, and that he afterwards married a woman of that ungodly population, and so was involved more deeply in the doom that fell upon that people, (Gen. 6:1–7.) He is called "a righteous man" by the apostle Peter, and his record is, "That that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds," (2 Pet. 2:8.) To which Bishop Hall remarks, "He vexed his own soul, for who made him stay there?" ¶ *Wicked, and sinners before Jehovah*, (Heb., to *Jehovah*)—*exceedingly.* Onkelos reads, "*But the men of Sodom were wicked with their riches, and guilty with their bodies before the Lord.*" Lot has fallen into the very vortex of vice and blasphemy. The vices which prevailed have made "Sodom" the synonyme for the most degrading and brutal of crimes in society. The after history of its destruction shows the vile, unblushing vices of the people, which made their cup of iniquity brimming full, and called for swift vengeance from heaven, Gen. 19:28, 29; Ezek. 16:49; 2 Pet. 2:7, 8.

14, 15. Now that Lot was separated from Abram, the covenant head stands alone, and in a position to be addressed and dealt with in his covenant relations. He is now parted from his kinsman, the companion of his journeyings, and isolated in the world, he is to receive the special encouragement of his covenant God. Now he is formally constituted the rightful owner of the land, and inducted into the heritage, and a vast increase of progeny is promised to him. He is to make a full survey of the land in all directions, and he is assured that it is his to inherit, and a title deed is given to him for his seed forever. Here is now more explicit mention than before of what he himself is to possess by virtue of the Divine grant. (1.) First he was assured in general that he should be blessed, and become a blessing, (ch. 12:1–3.) That was the blessing of grace, "the promise of the Spirit through faith," (Gal. 3:14,) and the free grant of righteousness or justification, (Gal. 3:6.) (2.) On the second interview he is further assured that the land to which he had come, by faith, should be the

16 And [z] I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

z ch. 15 : 5; 22 : 17; 26 : 4; 28 : 14; 32 : 12; Exod. 32 : 13; Num. 23 : 10; Deut. 1 : 10; 1 Kings 4 : 20; 1 Chron. 27 : 23; Isa. 48 : 19; Jer. 33 : 22; Rom. 4 : 16, 17, 18; Heb. 11 : 12.

heritage of his posterity, as a free grant by God, (ch. 12 : 7.) And now (3.) He is further guaranteed as to this heritage, and the terms are such as to imply something enduring beyond any mere earthly and temporal possessions. "*To his seed forever.*" This is the tenor of the grant. And so we are told that by faith Abram "looked for *the* city that hath the foundations, whose builder and maker is God," (Heb. 11 : 10, 13, 16.) And God guarantees to Abram the personal possession, which was not fulfilled if the mere earthly Canaan was all that is meant. But the promise, "To thee will I give it," pointed, as the apostle explains, to the "better country, that is an heavenly," which is the estate of believers by virtue of God's interest in them —having prepared for them a city. The prophecies of the Old Testament dwell much on the ultimate possession of the promised land by the ancient covenant people. And there are passages which seem to imply (if literally understood) that this restoration of the Jews to Palestine is the chief burden of some of the prophecies. But in the New Testament nothing is said of this, and we are led to infer that this was mainly to convey, under a most impressive symbol, the great covenant grant here set forth of the heavenly heritage reserved for the true Israel. This does not exclude the idea of a literal fulfilment by the way. It may lie in God's plan to give the land of promise into the actual possession of the children of Abram more freely and fully than ever before. But the promise cannot surely terminate in this passing fulfilment. Paul, in the Hebrews, shows that its grand, high, main significance is its heavenly nature, ch. 12 : 7; 15 : 18; 17 : 8; 24 : 7; 26 : 4; Num. 34 : 13; Deut. 34 : 4.

16. *Thy seed.* The spiritual purport of the promise is here further reached, in the innumerable *seed.* The literal increase is not excluded, but this was not all that was meant, else it would be of small moment comparatively. God does not so account of a mere earthly progeny. He rebuked their boast of being Abram's seed according to the flesh. But the spiritual posterity, and the true Israel, after the spirit, *this* was the grant here made to Abram. "And if ye be Christ's, then are ye Abram's seed and heirs according to the promise," (Gal. 3 : 29.) See ch. 28 : 14; Exod. 32 : 13; Num. 23 : 10; Isa. 48 : 19; Jer. 33 : 22.

17. *Arise, walk through the land.* Heb., *Walk about in* the land. The largest latitude is thus allowed him, as the proprietor of the soil, to walk over the land, in its utmost limits, at his pleasure, and call it all his own, and feel himself to be inducted thus, by the Divine grant, into the formal proprietorship of the whole country. And this grant of the earthly Canaan is typical of that higher heritage of the heavenly Canaan—the believers' land of promise. "For we which have believed do enter into rest," Heb. 4 : 3. "For if Joshua had given them rest, then would he not afterwards have spoken of another day," Heb. 4 : 8. And this is the better country, even an heavenly, which the covenant God of Abram promises to give to him personally. "*I will give it unto thee.*"

18 Then Abram removed *his* tent, and came and [a] dwelt in the plain of Mamre, [b] which *is* in Hebron, and built there an altar unto the LORD.

a ch. 14 : 13. b ch. 35 : 27; 37 : 14.

NOTE.—When the Lord divided to the nations their inheritance, with respect to the very "number of the children of Israel," Deut. 32 : 8, Shem was allotted the belt of country stretching eastward from the Mediterranean, mainly between the parallels of latitude which bound Palestine. North of this was the region of Japhet, partly in Europe, and partly in Asia; and south of this Semitic belt was the district of Ham, both in Europe and Asia. Mainly, these were the boundaries as given in ch. 10. When Nimrod, with his followers, set up the kingdom, whose "beginning was Babel," etc., (ch. 10 : 10) he invaded the territory which God reserved for Shem, and he did it in the spirit of rebellion, as his name imports — of rebellion against God's plan of peopling the earth by the dispersion of the sons of Noah. And this would seem to be the movement eastward to Shinar, ch. 11 : 2. Thus began the rebellious conflict of Ham's line with Shem's, Nimrod being a descendant of Ham. Besides this, the Canaanites are found occupying the very district most specially set apart for the Shemites—for the covenant people—and this is a further invasion on the part of Ham's line. But God scatters the proud, defiant horde of Nimrod from his seat of empire in Babylonia and Assyria, and defeats their wilful and impious designs. Abram, from Chaldea, in the district of Shem, is called to enter the land of promise, as its rightful claimant and occupant, to dispute with them the possession, and at length to drive them out, Num. ch. 13 and 14. God now makes solemn and formal grant to him and his seed of this very territory, to be his forever.

Candlish (Vol. I., p. 310, etc.) infers from the history. 1. That schemes of conquest and of concentrated ambition are seen not to be of God. Political and ecclesiastical schemes of tyranny — the lust of power, whether in church or in state—all attempts of apostate and ungodly men to make themselves a name (profanely), and build a tower to heaven are godless.

2. Orderly dispersion and colonization are of God. In the line of Japheth particularly, to which we belong, colonization seems to be the Divine rule. By colonies, as much as by Roman arms, the way was prepared for the coming of Christ, and the calling of the Gentiles. Those branches of Japheth which have most dwelt in Shem's tents, have been most marked by that enlargement. It is from free Protestant lands that colonies have chiefly gone forth.

3. Even if Japheth should prove unfaithful to his trust, as thus privileged and enlarged by God, there is hope for the world still. "Blessed be Jehovah, the God of Shem," is still the rallying cry. Japheth is yet further to be enlarged, and to dwell in the tents of Shem, when "their fulness" (of Israel) shall be "the riches of the Gentiles, and of the world," Rom. 11 : 12.

4. This division of languages shall be no ultimate obstacle to the triumph of the cause of God. At the Pentecost it was announced to those of "every nation under heaven," "the promise is unto you and to your children, and to all that are afar off," Acts 2 : 39.

18. At this Divine bidding, Abram removes his residence, as the term implies (vs. 12, where Lot tented at Sodom) took up his quarters, (Sept., κατωκησε) *in the plain of Mamre.* "*Mamre*" is so called after the Amorite chief, who was the ally of

Abram. "Mamre, which faces Macpelah," ch. 23 : 17, 19 ; 25 : 9 ; 49 : 30 ; 50 : 13. As in ch. 12 : 6, the term for *plain* means "*oak*;" here also, *oaks*—oak-grove. And because the oak was so commonly a landmark, it may have come to be so rendered, (also by Onkelos and Vulgate) "*a plain*," (ch. 14 : 13 ; Deut. 11 : 30.) ¶ *In Hebron.* In the vicinity of this ancient city "the oak of Abram" so called, was pointed out to us—a noble tree in the midst of a field, about a mile from the town, on the plains of Mamre. We rode up to it, and halted under its branches. It measures about twenty-three feet in circumference, and it spreads over ninety feet of surface. Hebron is about twenty miles south of Jerusalem, and as many north of Beersheba. This is the third and chief camping place of the wandering patriarch. It is now called after this illustrious occupant, "*El Khalil*," "*the friend*" (of God.) The modern town we reached by an old paved road, much worn, and rough. Along the plain we passed four wells, the special landmarks of property in that country—one of these was very deep. They are commonly circular, with a large circumference, and stoned up to the level of the ground. Sometimes a curb is also laid above the level. The town lies on a slope of the hill, which is very rocky and bare at the summit. The country is improved. Vineyards and olive-yards and corn-fields abound, and the approach to the town is skirted with rows of quince trees, in full blossom in April. And the grapes, just forming, showed the long clusters which are characteristic of this south country of Palestine—the valley of Eshcol, Num. 13 : 23. The name "*Hebron*" was not given to the place till after this time. The original name was Kirjath-Arba. We rode up a rocky slope to a point overlooking the walls of the mosque, where is the cave of Macpelah. We caught only a glimpse of the enclosure, which seemed to us so sacred, as the burial place of Sarah and Abram, and Isaac and Rebecca, and Leah and Jacob. This mosque is held by Mussulmen to be the fourth in degree of sanctity in the world. "The ancestral burying place is the one fixed element in the unstable life of a nomadic race, and this was what Hebron furnished to the patriarchs."—*Stanley.* This ancient sepulchre was lately entered by the Prince of Wales, and his suite, yet only so far as to see the several shrines, but not to penetrate the *cave* itself, nor the place of actual sepulture. Even this privilege was a high honor, and their survey bears witness to the Biblical record. ¶ *Built there an altar unto the Lord.* This is Abram's third altar in the land of promise. Before he can have a movable sanctuary—a tabernacle—he builds an altar wherever he plants himself. He must have the domestic and public worship of God maintained wherever he comes to dwell. And along with his own abode he provides for the abode of the Highest, as a prime necessity of his nature. Here he shows himself "the father of the faithful," and herein all believers will show themselves to be his children, in providing for the stated and public worship of God, and building an altar to Jehovah wherever they have their home. Abram was called "the friend of God," and by faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same *promise.* "For he looked for THE CITY which hath the foundations, whose builder and maker is God," Heb. 11 : 8–10.

CHAPTER XIV.

§ 34. CHEDORLAOMER AND THE KINGS OF SIDDIM — ABRAM IN WAR—LOT'S CAPTURE AND RECOVERY. Ch. 14 : 1–16.

We come now to a new phase of Abram's character and history. He

CHAPTER XIV.

AND it came to pass, in the days of Amraphel king [a] of Shinar, Arioch king of Ellasar, Chedorlaomer king of [b] Elam, and Tidal king of nations;

a ch. 10 : 10; 11 : 2. b Isa. 11 : 11.

is no sooner confirmed thus expressly in his title to the land, than the land is invaded by a confederacy of hostile kings. Thus the kingdom of God is no sooner set up anywhere than there is a rallying of the world kingdoms against it.

The occasion of this invasion is given in vss. 4 & 5. The kings of the five cities (Pentapolis) called "the cities of the plain" had been, during twelve years, tributary to the king of Elam (Elymais), whose name was Chedorlaomer. These five kings rebelled on the thirteenth year of their subjugation, and the following year this invasion of their territory was undertaken to reduce them again to the condition of vassalage. "Many generations back the first world-power, consisting of four cities, was established by Nimrod in the land of Shinar, (ch. 10 : 8–10.) This had now given way to a world-confederacy, consisting of four kings. From the vicinity of the places where they reigned, it is evident that they were petty princes of domains varying from a town and its suburbs to a comparatively extensive territory."

1. *In the days of.* (Sept., *During the reign of.*) ¶ *Amraphel.* (Sept., *Amarphal.*) This king, whose name is first on the list, is the successor of Nimrod the Cushite, as king of Shinar, and on this account, may rank first among the allies. His kingdom lay in the southern part of Mesopotamia, in the Babylonian provinces. Another of the confederates, from this same region of the old Paradise, is *Arioch, king of Ellasar.* If this name is to be taken for *Larsa,* as the Assyrian inscriptions would indicate, then we find the old kingdom of Shinar divided between these two sovereigns. The town is situated about midway between Mugheir and Erech, on the Euphrates. It is now called *Senkereh.* It was the capital of a kingdom of Lower Shinar, soon afterwards absorbed into Babylon. The name *Arioch* may mean *lion-like.* In Dan. 2 : 14 this name appears in the person of the chief officer, who is captain of the guard. ¶ *Chedorlaomer.* The chief of the expedition, to whom the other three were only allied in this great raid, was Chedorlaomer, (Sept., *Chodollogomor.*) Upon the bricks recently found in Chaldea there occurs the name of a king—*Kudurmapula* — which *Rawlinson* thinks may be the same, and especially as he is further distinguished by the title of "*Ravager of the West.*" The latter part of the name —*laomer* — presents the difficulty; but this may be the Semitic translation of the original Hamite term *Mapula.* Elam, or Elymais, of which he was king, is the ancient name for Persia; though the Elam of Scripture seems to lie south of Assyria, and east of Persia proper, and is called Susia, or Susiana. Dan. (ch. 8 : 2) places Shushan (Susa) in the province of Elam. This king is not only able to make war at a distance of two thousand miles from his own territory, but he plainly holds in subjection these allied kingdoms adjacent to him, which here join in his raid upon the cities of the plain. "The Elamites were a Semitic people (ch. 10 : 22,) and they appear to have been invaded and conquered at a very early time by a Hamitic or Cushite race from Babylon, which was the ruling element in the territory from a date

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c] Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [d] Zoar.

3 All these were joined together in the vale of Siddim, [e] which is the salt sea.

4 Twelve years [f] they served Chedorlaomer, and in the thirteenth year they rebelled.

c Deut. 29 : 23. d ch. 19 : 22. e Deut. 3 : 17; Num. 34 : 12; Josh. 3 : 16; Ps. 107 : 34. f ch. 9 : 26.

anterior to Chedorlaomer. These Cushites formed the dominant race, while the Elamites were in a depressed condition."—*G. Rawlinson.* It is thought most probable that Chedorlaomer was a Shemite, and that the Cushite conquerors of that territory had succumbed. ¶ *Tidal.* The remaining confederate is named *Tidal.* (Sept., *Thargal.*) Heb., *Thidal.* The name is a significant one in the early Hamitic dialect of that country, being "the great chief" of the Persians. He is called "king of nations," as sovereign of divers nomadic tribes, to which no special tract of country could be assigned, since at different seasons of the year they occupied different districts of Lower Mesopotamia, as is the case with the Arabs of these parts at the present day. Abram had come from that region—Ur of the Chaldees.

2. *These made war.* As Shinar was the original seat of the race, it is possible that it laid some claim to supremacy over the colonies. It was also a great commercial centre, and the district of Pentapolis, or five cities (of the plain,) was on the great highway to the riches of the Nile, and the key to the commerce between the Mediterranean Sea and Arabia, and between Arabia and Eastern Asia. ¶ *Bera king of Sodom.* The five cities with their kings are here named — Sodom being the chief in rank and riches, and occupying the first place on the list. They were the most luxurious and wicked of the people. It is commonly supposed that the site of all these cities, excepting only that of Bela, was buried by the Dead Sea. And this would seem to be the intimation of the clause here—"*the vale of Siddim—this is the Salt Sea,*" where a special note is made of the fact that *that vale is the sea*—occupies the territory where now is the Salt Sea. They who now maintain that these cities were not submerged, nor their sites afterwards drowned by these waters, but that their ruins may yet be identified along the confines of the sea, find it difficult to explain this note of the historian, without admitting that so indeed he must have supposed. (See Notes ch. 18.) These five cities and their kings (the name of the last little one not being given) joined together—formed a league in self-defence.

4. The circumstances which led to the invasion are here recited. This Elamitic king had held them in subjection during twelve years — that is, dating probably from the commencement of his reign. The revolt occurred in the thirteenth year, and it was in the year following the revolt that the haughty leader, with his allied troops, and ample preparations, came down upon the rebellious cities and their kings. This military foray swept over the whole district lying along the east of the Jordan, from Shinar, below the Dead Sea. From the land of Shinar, a little south of east, they first bore towards the northwest, touching upon Damascus, and encountering the *Rephaim.* (Sept., *the giants.*) These were in *Ashteroth Karnaim*—the principal town, dedicated to *the horned Ashteroth,* as the term im-

ports. This is a trace of the idolatry prevalent in the country east of the Jordan. The original *Astarte* (goddess) was figured with the head of a cow, having a globe between the horns. It is now known as *Tel Ashterah.* (*Jour. Geog. Soc.*, *V.* 2., p. 331.) The town was situated in the district of Bashan, about six miles from Edrei, and was assigned after the Hebrew conquest to the tribe of Manasseh. It lies (probably) due east of the southern point of the Sea of Tiberias. "The *Rephaim*" were a race of giants, and Og, king of Bashan, their last king, had an iron bedstead nine yards in length, and four in breadth. The territory of Og included sixty fortified cities. To the west of the Jordan they also occupied a fertile plain to the southwest of Jerusalem, called "the valley of the Rephaim." They may have settled hereabouts after his defeat by the confederate kings, (ch. 15 : 20.) They are thought by some to have been a race of aboriginal inhabitants of the land, prior to the Canaanites, and not referred to in the chapter of nations. Yet this is by no means necessary to be supposed. ¶ *The Zuzim.* These were the next of the conquered tribes. They were akin to the former, wild and savage, living between the rivers Arnon and Jabbok. They were afterwards driven out by the. Ammonites, in whose language they were called *Zamzummims*, Deut. 2 : 20, 21. Their chief town seems to have been called Ham, but its locality is not known, but somewhere in what was afterwards the Ammonite territory. Hence *Tuch* conjectures that Ham is here only another form of the name of the chief stronghold of the children of *Am*-mon, which was Rabbah, now *Am*-man. The *Sept.* and Vulg., by a slight change in the Hebrew vowels, read, "*with them*," and "*the Zuzim along with them.*" ¶ *The Emims.* These were also of the race of Rephaim, a numerous and formidable horde of giants, the terror of the country, dwelling south of the Arnon, in the district afterwards allotted to the tribe of Reuben. They were driven out by the Moabites before Moses' time. Their chief abodes were in the valley of *Kiriathaim* (or of the two cities,) also called "THE VALLEY OF SHAVEH," (vs. 17.) The *Sept.* reads, "*In the city Shaveh.*" ¶ *And the Horites.* These were the mountaineers and dwellers in caves, and *Mount Hor*, on the edge of the land of Edom, is here called "*their mountain.*" It was a stronghold, close to the far-famed rock city of *Petra*, where the dwellings are elaborately excavated in the rocks. Aaron died on this mountain peak. The Horites are called "*the sons of Seir*," as well from their descent, as from their dwelling in "the mountains of Seir," of which Mount Hor is a peak. These dwellers in the rocks are referred to in the Scriptures. They are thought to have been a Semitic tribe, the aboriginal inhabitants of Mount Seir, afterwards absorbed into the Edomites. Indeed all these —"the Rephaim, Zuzim, Emim, and Horites, as well as the Perizzites, are the undeniable traces of a Semitic population before and along with the Canaanites. The language of Heber was therefore in the country before the Canaanites arrived." Mount Seir commences in the south of Palestine, near the foot of the Dead Sea, and the land of Moab, and extends southward to the Elamitic Gulf. ¶ *To the oak of Paran.* Heb. *El-paran.* The *terebinth of Paran.* Some regard this as Elath on the Red Sea — (*Tuch, Knobel, Winer*, and others)—a place of commercial importance, and having transactions with Babylon and Shinar. The conquering chief, after he had smitten the people on the south of the Dead Sea, returned round its southwest curve to the "*El Paran*," or "terebinth of Paran," indicating a locality in connexion with the wilderness of Paran, and yet close to the Dead Sea border. Between the land of Edom and Egypt lies the

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [g] the Rephaims [h] in Ashteroth Karnaim, and [i] the Zuzims in Ham, [k] and the Emims in Shaveh Kiriathaim,

6 [l] And the Horites in their mount Seir, unto El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [m] in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same *is* Zoar); and they joined battle with them in the vale of Siddim;

g ch. 15 : 20; Deut. 3 : 11. h Josh. 12 : 4; 13 : 12. i Deut. 2 : 20. k Deut. 2 : 10, 11. l Deut. 2 : 12, 22. m 2 Chron. 20 : 2.

desert of Paran. Beginning south of Beersheba it extends to the desert of Shur, south and southwest, three days' journey from Mount Sinai. On its northern border, and near to the wilderness of Judah, was a spot marked by an oak, or terebinth, and this is the most southwest point to which the allied invaders reached. The Sept. has it *Pharan*, and a trace of this remains in the *Wady Feiran*, ch. 21 : 21; Num. 12 : 16; 13 : 3. The invading hordes, after sweeping along by a rapid circuit to the very edge of the wilderness, in order to cut off the supplies of the five kings, and to subjugate the surrounding people, from whom the rebels might have received help, came round at length upon the cities of the plain to reduce them again to their vassalage.

7. *And they returned, etc.* Coursing now upwards from the extreme circuit of Mount Hor, they came to *Kadesh*, called *En Mishpat*, or "the *well of judgment*." See Num. 20 : 10. The town was probably the same as Kadesh-barnea, whence Moses sent scouts for exploring the bordering promised land, and could treat with the king of Edom for the transit of the Hebrew army through his territory. Kadesh may be here mentioned to bring the narrative into connexion with the later history, Num. 20 : 14. ¶ *The country of the Amalekites.* Heb., *All the field of the Amalekites.* Sept., *All the rulers of Amalek.* This country lay chiefly between Palestine, Idumea, and Mount Sinai. The course of the conquering kings was along the southern border of Palestine, and the edge of the desert of Sin and Paran, towards Egypt. See ch. 36 : 12; Judg. 5 : 14; 12 : 15. Balaam calls Amalek "the beginning of the nations (Gentiles)," Num. 24 : 20; but the name does not occur in the table of nations, and it may mean that Amalek was the first to attack Israel on their coming out of Egypt. The invaders pressed on to *Hazezon-tamar*, cutting of the palms—which is Engedi, 2 Chron. 20 : 2, on or near the western shore of the Dead Sea, a settlement of the Amorites, who were the most powerful tribe of Canaan. This was always an important point, because behind it was the celebrated pass to Jerusalem, called *Ziz*, (2 Chron. 20 : 16.)

8. In vs. 3 it was stated already that the five kings had joined themselves in a league against the four allied invaders. And here it is further declared that they went forth to battle against them, and met

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* [n] slime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled [o] to the mountain.

11 And they took [p] all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's [q] brother's son, [r] who dwelt in Sodom, and his goods, and departed.

n ch. 11 : 3. o ch. 19 : 17, 30. p. vs. 16, 21. q ch. 12 : 5. r ch. 13 : 12.

them in the vale of Siddim. The war is now opened in the district occupied by the cities of the plain.

9. The names of the allies are again recited here, and attention is drawn to the fact that there were *four kings* in battle *with five*.

10. The character of the country is now referred to—most dangerous indeed for war. ¶ *Vale of Siddim.* Sept., *Valley of Salt.* Vulg., *Woody valley.* Onk., *Valley of the field.* Sam., *Valley of the lot.* Syr., *Valley of the Sodomites.* ¶ *Full of slime-pits.* Heb., *Pits—pits of slime—Asphalt pits*—mineral pitch. Holland's Pliny speaks of it thus: "The very clammy slime Bitumen, which at certain times of the year floateth and swimmeth upon the Lake of Sodom, called Asphaltites in Jury"—"in some places in manner of a muddy slime, in others very earth or mineral." The Arabs still call these pits by the name of *biaret hummar*, which strikingly resembles the Hebrew phrase here—*beeroth chemar*. Along the western shore of the sea in 1851, we found lumps of this black bitumen along with pure sulphur. (See ch. 18, notes.) These pits are springs of semi-liquid bitumen, making a mire of the pitchy substance; and of course where they are concealed under the surface, they are most effective traps to such as cannot avoid them. These pits were also excavated for the supply of the bitumen as mortar for building. Ordinarily, these would have furnished a safeguard against the invading foe. But in this case they served as a snare to the kings of Sodom and Gomorrah. In their confused flight they fell into these pits, and were routed, crippled, and destroyed. ¶ *They that remained* fled into the mountains eastward, which run through the territory of the Moabites. Thus the five kings were utterly routed. The disaster which befel the two most powerful of them—falling into the pits—produced a panic, as would seem, among the remainder, resulting in their flight. The invaders advanced now from the westward flank, and thus cut off their escape to the mountains of Judah.

11. The victorious allies plundered the territory and homes of the chief revolting cities, took all their goods, and all their provender; and from this successful foray returned with the spoils of victory, carrying away equivalents for the tributes withheld. "Fulness of bread" was part of their sin, Ezek. 16 : 49, and now they suffer in their stores. God will strike at men's sins in His wise and just judgments, and He will also strike them in the tenderest point. The Sept. reads, *την ἵππον*, which means goods, substance, as well as *cavalry*.

12. We are now introduced to the graver outrage committed by these invaders. They had taken with them not only spoils, but captives; and chief among these was Lot, the kinsman of Abram—the recent set-

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for [s] he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: [t] and these *were* confederate with Abram.

14 And when Abram heard that [u] his brother was taken captive, he armed his trained *servants*, [w] born in his own house, three hundred and eighteen, and pursued *them* [x] unto Dan.

s ch. 13 : 18. t vs. 24. u ch. 13 : 8. w ch. 15 : 3; 17 : 12, 27; Eccles. 2 : 7. x Deut. 34 : 1; Judg. 18 : 29.

tler upon this "well watered" district—the man of God, who in a worldly policy, cast his lot here with the wicked, *for he was dwelling in Sodom*, alas! Prov. 13 : 20. They not only carried away his property, but himself and the women and people, (vs. 16.) And it was the news of this fact which would now involve Abram in the war, and which led to all the triumphant issues. It does not seem that Lot had taken part in the revolt, or in the war; but as a prominent man there, his capture may have been deemed the more important. So Lot is taught a lesson of the mischief which springs from evil associations—from consorting with evil men, or even dwelling among them. How he vexed his righteous soul from day to day with their ungodly deeds, and now is the severe sufferer even in his worldly interests, which he too much sought to promote. "Finding him among the rebels, will the conquerors be apt to hear or to believe that he is innocent of the rebellion? Having been so unjust to himself, can he look for justice from them?"—*Candlish.*

13. A fugitive from this invading and victorious host, a refugee, *came and told Abram, the Hebrew.* The term "*Hebrew*" is here first used. It is from the verb that means to pass *over* (*avar*, whence our English word *over*,) and as an appellative, it means one of *the sons of Heber.* The *Sept.* translates it by περατης—the one passing over—as having crossed the Euphrates from the East. But this was true also of the others who were not Hebrews. The patronymic is given here to show his connexion with Lot, and his relation to the people, already known in the land as the sons of Heber, and descendants of Shem. Abram was residing at the oak-grove of Mamre the Amorite, and so he was near the seat of war. The brothers of Mamre —Eshcol and Aner—were in league with Abram for defence. Heb., *lords of covenant.* They were rich chieftains, having also trained men at command.

14. Abram moved promptly at the news of Lot's capture; for though his kinsman had separated himself from him, it was at Abram's suggestion of expediency, and Lot had suffered grievously by parting from the religious privileges of Abram's circle. The patriarch therefore makes no delay now that he finds Lot fallen into the hands of the wicked invaders, but *he led forth* (to battle) *his tried ones*—trained and skilful and trusty —*born in his own house*—and thus well known and confidential house-servants and body-guard—*three hundred and eighteen*, answering to more than a thousand men, women, and children, with flocks and herds of corresponding extent. What was the force of his allies does not appear. This large number of slaves in Abram's house, capable of bearing arms, gives us an insight into the patriarchal household. These slaves were originally such as were

15 And he divided himself against them, he and his servants by night, and [y] smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

[y] Isa. 41 : 2, 3.

taken in war, or bought with money. Many were also born in the house, and *trained* in the doctrines and duties of religion, and admitted to the privileges of circumcision and the Sabbath, and treated as a religious charge. "Abram commanded his children and his household after him, that they might keep the way of the Lord, to do justice and judgment, that the Lord might bring upon Abram all that He had promised." ¶ *Pursued them till* (unto) *Dan.* The opponents of the Mosaic authorship refer to this verse to show a later hand, comparing it with Josh. 19 : 47, and Judg. 18 : 29. But it is plain that *Dan and Paneas* were not two names for the same place, but different towns, four miles apart; the one at the western, the other at the eastern source of the Jordan. The former anciently called *Laish* or *Leshem*, lying in the valley towards Bethrehol, (Judg. 18 : 29,) now called *Tel el Kadi*, (Kadi being same as Dan—*judge*)—the latter called Paneas, or *Banias.* This would be on the line of the road. The name *Dan* is here found in the *Sam.*, *Sept.*, and *Onk.* versions. It might be supposed to have been altered by a revising hand. But the custom in such cases was rather to add the other name, without altering the original. And we may rather suppose that the name *Dan*, like *Hebron*, was in use at the time of Abram. Some suppose that Dan, originally held by a Hebrew, was afterwards called *Laish* by the Sidonians, into whose hands it fell (Judg. 18) and subsequently received its original name again. *Smith's Bib. Dic.* gives another view.

15. *Divided himself against them.* That is, he so arranged his forces as to fall upon them at different points—probably at both flanks and centre at once. This was the common mode of attack. This was done at night. The *Sept.* reads, *He fell upon them.* ¶ *He and his servants.* Abram may have attacked them with his force at one point, and his allies at another. ¶ *Defeated them.* Heb., *Smote them—victoriously.* ¶ *Hobah* is here located on the left of Damascus, which, according to the Hebrew mode of describing the points of the compass, is *north* of Damascus, the face being supposed to be towards the rising sun. ¶ *Damascus.* This most ancient capital city is here first mentioned, and again in ch. 15 : 2. No city has retained such a population and prosperity through so many years. We approached it from the southwest. Leaving Banias and its fine olive-groves, and Hermon, with its summit of snowy ridges, we came by a most stony and uncomfortable road to "the plain of Damascus" the next day. The cold chill of the air was distressing, with high winds. The plain was disappointing as to its reputed fertility and beauty. But this is the more unfavorable point of approach to the city. In some parts the grass was bright (April 19), and the grapevine growing finely, but for the most part it was a dreary, barren waste. We looked in vain for "the sea of verdure" which Lamartine speaks of. But within half an hour of the city the grand oasis burst suddenly upon us, and an immense circuit of green opened to view, and we were ushered at once from the desert into a most verdant garden of apricots and figs, in fruit, but unripe. The two chief rivers which flow rapidly through the vale below the street level, and part into four streams, with divers branches, are the *Barada* (probably

16 And he brought back [z] all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

z vs. 11, 12.

the "*Abana,*" mentioned by Naäman) and the *Awaj*—probably the *Pharpar* — though another, the Wady Helbon, also contends for the succession. These streams are so clear, and flow through such rich garden plots and fields of corn, and groves of walnut and apricot, that we could not wonder at the Syrian captain preferring these to the muddy Jordan for an ablution. We were cheered by the beautiful, luxuriant lawns on either side of a rushing river—noble trees of oak, elm, and poplar skirting the road, and aqueducts with fountains along the streets, furnishing ample supplies of water to the city and to the traveller. Passing through this rural suburb, bordering the city with its deep fringe of green, we came upon the narrow, filthy streets, paved; found the richest bazaars we had yet seen, stored with all merchandises of the East, and were conducted to "*the street called Straight,*" (as it really is) where the apartments were already crowded. We were, however, handsomely quartered in a private house hard by, and for the time of our sojourn in the city, were treated with the full oriental accommodations. The divans for our beds, and the quiet and neatness were very refreshing, instead of the tumult and annoyance of a crowded hotel. The streets and courts, however, were constantly blockaded with the lazy dogs lying everywhere in your path. From the gate of the city to our house, about a quarter of a mile, we counted eighty of these dogs which so infest the city—"dumb dogs, that will not bark," (Isa. 56 : 10)—except at night, to disturb ones' slumber. The window where Paul was let down by the wall in a basket is pointed out (surely in that direction) an opening in the wall; and outside of the city gate a large rock is shown, where tradition has located the scene of Saul's conversion. We passed a huge sycamore, which I measured, and found its girth forty-two feet. The overhanging hills, which we ascended on our way across the Lebanon, furnished a view of the city which is utterly beyond description. The thirty miles' circuit of verdure, girt by a desert, the silver courses of the rivers, set in emerald green, the glistening domes, and twenty or thirty towering minarets; the chief mosque and college of Dervishes spreading out in the midst like the figure nine horizontally, and the great city enveloped in its rich drapery, like a fairy island in a sea of verdure. We learned from one of the resident missionaries that the population is not over one hundred and fifty thousand. The Jews are reckoned at five thousand, with seven synagogues, and very many families of great wealth. At *Kefr Hawa,* the day before reaching Damascus, we came upon a very fine ruin, and asking one of the old men about it, he answered "*Namrud.*" I asked him who built it. He said "*Namrud* (Nimrod) for himself," and that his tomb was away on the hill adjacent.

16. *And he brought back—recovered—restored all the goods* (same term as before, vs. 12.) The *Sept.* adds, "*of the Sodomites.*" ¶ *His own brother Lot.* Here called "*his brother,*" but heretofore "*his brother's son,*" vs. 12, according to the common Hebrew idiom, which uses the term *brother* for *kinsman.* ¶ *And the women.* It would hence appear that the invaders had taken captive the women also, making their raid more infamous.

17 ¶ And the king of Sodom [a] went out to meet him ([b] after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him,) at the valley of Shaveh, which *is* the [c] king's dale.

18 And [d] Melchizedek king of Salem brought forth bread and wine: and he *was* the [e] priest of [f] the most high God.

a Judg. 11 : 34; 1 Sam. 18 : 6. b Heb. 7 : 1. c 2 Sam. 18 : 18. d Heb. 7 : 1. e Ps. 110 : 4; Heb. 5 : 6. f Mic. 6 : 6; Acts 16 : 17; Ruth 3 : 10; 2 Sam. 2 : 5.

17. *And the king of Sodom.* Abram now is to be presented in his triumphant faith, which wrought with his works, and which by his works was made perfect," (Jas. 3 : 22.) His relation to the king of Sodom is to be set forth in contrast with his relation to the king of Salem. He will be found to be "strong in faith, giving glory to God," and not taking the glory to himself. He will show his superiority to mere worldly honors and emoluments, by declining the proffer of the ungodly mammon. He will show that his aims were higher than the mere temporal possessions, and that the heathen wealth of the Canaanites could not be accepted in return for his victorious deeds, as it was to become his by virtue of a covenant grant. "Lest thou shouldest say, I have made Abram rich." Noble, heroic triumph of faith. ¶ *The valley of Shaveh.* The term *Shaveh* means *valley* or *dale.* In vs. 5 it occurs with the name of a town or group of towns, (Kirjathaim — double city.) And here it is of obscure and uncertain reference. "The valley of the king" is mentioned again, 2 Sam. 18 : 18, as the site of a pillar which Absalom set up. It is supposed by some that this valley of the king was an open, broad valley to the north of Jerusalem, which would be on the route of Abram's return from the conquest of the kings. The *Sept.* reads, "*This is the field of the kings.*" But it is more commonly held to be the same as the valley of Kedron, where tradition has long located the tomb of Absalom, and where a locality still bears the name. Josephus also speaks of "the kings' vale" as being two furlongs from the city. If so, Abram returned probably by way of the Dead Sea. *Ritter Erd.—Williams' Holy City.* Before the narrative is completed in reference to the king of Sodom, (see vs. 21–23) the king of Salem is introduced.

18. *Melchizedek.* This *Heb.* name means "*King of Righteousness.*" This is dwelt upon in Paul's argument (Heb. 7) where he shows that this mysterious and sacred official personage was a type of Christ in many striking particulars, and that this whole transaction of Abram's tithing to him, and of his blessing Abram, was typical of the relations subsisting between the old economy of grace and the new, and of Christ's official functions as *King—Priest,* after the order of Melchizedec, (Psa. 110 : 4.) (1.) Here was a royal priesthood existing in Canaan, the trace of a Divinely appointed ministry in that heathen land prior to the Levitical institutions, just as there was the Sabbath prior to the giving of the Decalogue, and which therefore could not be abrogated by the passing away of the Levitical economy. Here is a high functionary of God, who appears as a representative of a gracious remnant in this heathen land, and stretches the hand to this rising man of faith, and head of the faithful. (2.) Thus the substantial oneness of the Patriarchal and Levitical systems is set forth—for the Levitical priesthood was in the loins of Abram (as the ancestor of Levi) when Melchizedek met him, (Heb. 7 : 10.) (3.) Melchizedek is the rep-

resentative of universality prior to the particularism of the Mosaic ritual, and as such, dwelling among the heathen, he is a type of the great Pauline and normal idea of the church, as universal, embracing all nations and people; and so he looms up in the history as a striking type of Christ. He therefore in blessing Abram just at this crisis, when the more universal is to give place to the more restricted and particular, shows that the particularism now contemplated in Abram, is only in order to a universality. (4.) As a representative and remnant, perhaps, of the pre-Canaanitish occupants of the promised land, he was a living testimony to the promised blessing upon Shem, endorsing over to Abram, the primitive religion, just as he himself vanishes from history. Like as Nicodemus gives his testimony to Christ, a ruler of the Jews certifying to the claims of the great Comer, only with yet dim and imperfect conceptions of the true, so here. Melchizedek falls short of the full idea of God, and seems not to have attained to the Gospel idea of Him, as Jehovah and Redeemer. And so we find Abram adding this chief, significant title, JEHOVAH (the Lord) to that which Melchizedek uses, (compare vss. 19 & 22.) So the aged Simeon, who had long waited for the consolation of Israel, took the infant Jesus in his arms in the temple—"the last patriarch and prophet of the law hailing the new-born hope of the Gospel, and then departing—the lingering twilight of declining day mingling with the dawn of a better morn." Melchizedec was "the last remaining flower of a passing development — Abram the germ and commencement of a new, more promising, and hopeful one." Or like John the Baptist, who had not fully introduced the Gospel plan, but had led only to the edge of the wilderness, he yet sees that there cometh one after him mightier than he — Abram, and Abram's Divine seed. And as the last preserver, as it were, of the patriarchal hope, he hands over his function to one more highly favored than himself — one who had subdued the kings under him, (Ps. 110 : 5), as a type of the coming King of kings, and who had in his loins the entire Levitical priesthood. Melchizedek seems like the Baptizer to be saying, "He must increase, but I must decrease," John 3 : 30. Abram also sees Christ's day in Melchizedek, and so the patriarchal and the Levitical dispensations exchange signals in reference to the better covenant to come, and confess their shadowy and subordinate nature, "that Christ may be all in all." The argument of Paul in the Hebrews to show the superiority of the Gospel dispensation above the Levitical, is grounded on the prophetic passage, Ps. 110 : 4. He shows, ch. 7 : 1, the greatness of this Melchizedek as King of righteousness, and King of peace, and constructively eternal — "likened unto the Son of God"—his kingdom, like that of the Messiah, being founded on his moral attributes, (Ps. 72.) (1.) He does not receive the priesthood from an ancestral line, nor transmit it as the Levitical priests did, according to descent, vs. 5, but receives his priesthood immediately by Divine constitution, and after the power of an endless life. (2.) He received tithes, not according to the statute, as if one of a priestly establishment, but outside of the law, and above it, he received tithes from him who had the promises, vss. 5, 6, who thus plainly acknowledges his superiority. (3.) By receiving his blessing, Abram showed the superiority of this official personage, (vs. 7.) (4.) In case of the Levitical order, there is a succession necessarily, because of their being mortal, but there is no succession in the case of this type of the Messiah. It is witnessed that *He liveth*, (vs. 8,) showing that that order was provisional, and this Melchizedek order is permanent. (5.) The fact is, that Levi paid tithes (in Abram) to Melchizedek, because the

whole Levitical priesthood was in Abram's loins at the time, (vss. 9, 10,) and thus it was acknowledged that here was a higher priesthood. (6.) All which shows clearly that the Levitical priesthood is imperfect, as also appears from the rising up of another priest, not Aaronic, but after the order of Melchizedek. (7.) This imperfection of the priesthood implies an imperfection in the Mosaic statute, which was framed for the religious interest. The Levitical priesthood was of temporary use, and therefore instituted without an oath, and not meant to be permanent, only pointing to the higher priest to come, who is King as well as Priest, and confirmed in his eternal kingdom and priesthood by the oath of God. Thus the apostle shows the significance of this Melchizedek in the history of God's gracious dispensations, as forerunner and foreshadower of the priesthood of Christ, as a King-Priest, who sits "a Priest upon his throne," (Zech. 6 : 13,) and who effects "the counsel of peace" between both God and man, and between the Old and New Testament economies, "breaking down the middle wall of partition," and "abolishing in His flesh the enmity," (Eph. 2 : 14, 15.) It has been held by some that "*Melchizedek*" was only the title of some well known personage in the history. The *Jews Targum* and *Pseud. Jon.* read, "*Shem.*" Josephus adds, "*A ruler of the Canaanites.*" But (1.) The description given by the apostle (Heb. 7) does not answer to Shem. (2.) There seems no reason why the name of Shem should not be used if he were meant. (3.) But the argument of the apostle about the priesthood paying tithes in Abram would fail if Melchizedek were *Shem*, for then Levi was also in his loins, and paid tithes therefore to himself. Much less supposable is it that Melchizedek was the Angel of the Covenant, the Son of God, for he is said to have been "*made like unto the Son of God,*" (Heb. 7 : 3.) ¶ *King of Salem.* This Salem is commonly supposed to be Jerusalem, which is elsewhere so called, Ps. 76 : 2, and which is the ancient Jewish tradition. Jews' Targ. Onk. Ps. Jon. The name *Salem* means *peace.* Some identify it with *Salim*, near Arnon, where John was baptizing, John 3 : 23. (2.) Jerusalem lay on the road between Damascus and Abram's residence at Hebron. (3.) The typical relations between Melchizedek and our Lord seem to require that besides name, office, and person, there should be also *locality.* (4.) Under the supposition that Salem was Jerusalem, we see why the king of Sodom went to meet Abram there. Not only was the division of the spoil to be made in the presence of the great chieftain, who received a tenth, but the point was gained from which Lot and the other captives, *separating from Abram*, would now return to Sodom with the king. Whereas, it is most improbable, as *Winer* says, that the king of Sodom would go out half way to Damascus to meet the patriarch, when, on this supposition, Abram was travelling along the Jordan to *Sodom.* (5.) The narrative seems to imply that some important point in the homeward journey was reached. The language is not "*while returning,*" but "*after his return.*" (6.) This name *Salem* seems to have been that by which Jerusalem was in very early times known to the Egyptians, as monumental records show. The name was afterwards called *Jebus*, because when the power of the pre-Canaanitish tribes was broken, the Jebusites obtained possession of the city, and gave it their own name. So *Gesenius, Ritter, Hengstenberg, Kurtz, Winer, Knobel,* etc. Some, as *Wolf*, take the name to be only a title, "*King of Peace.*" But the apostle in the Hebrews gives this as the interpretation of the title, and not the title itself.

OBSERVE.—Melchizedek was, prior to Abram, in the land of Canaan, as a representative of the true religion, and a functionary of the public wor-

ship of God. He was not connected with Abram's call, and yet he is acknowledged by Abram as a priest of the Most High God. We are, therefore, referred back to the Noachic covenant, and the idea of universality therein, as Noah was the representative and head of the whole race after the deluge. That covenant was the basis of Melchizedek's transaction, and it was extant as a power in the land, and among the nations. The Mosaic economy to be introduced through Abram was parenthetical and temporary, for a special training of the people in the land of promise. And Melchizedek reaches over it to Christ, in whom, through Abram, all the nations are to be blessed. It is, therefore, quite supposable that Melchizedek was a Semitic chieftain in the land of Canaan. He is not associated with the five kings, but appears as isolated, and in this combined civil and sacerdotal function, he stands forth as the witness to the truth among the Gentiles, and the representative of the ordinances of public worship, such as a priesthood for sacrifice and intercession implies. If he be a Canaanite, then his case is an impressive witness to the preservation and transmission of true religion among the Gentiles, just as Job also, in another locality, was a conveyancer of the truth and worship of God. "And from the hereditary forms of a primitive theology, cherished by intercourse with the Sidonians and other Phenicians, were *Homer*, *Socrates*, *Plato*, *Aristotle*, and other sages of the east and west, enabled to rise to the exalted conceptions which they occasionally formed of the unity, purity, spirituality, and supremacy of the Divine Being. During the four centuries that elapsed from the arrival of Abram to the conquest of the country by his descendants, this interesting relic of a pure Gentile worship seems to have disappeared. But the traces of such a purifying and elevating knowledge of God were not even then effaced from the memories, the customs, and the phrases of the people."—See *Murphy, p.* 329. *Melchizedek* has also been understood by some as another name for Noah, Enoch, Ham, or an angel, but without ground. The name is of Semitic origin, the Hebrew words composing it meaning simply "*King of righteousness.*" The tradition is, that Melchizedek ministered on Mount Gerizim. And "on that summit," (as Stanley remarks) "the rough rock smoothed into a natural altar is the only spot in Palestine, perhaps in the world, that has never ceased to be the scene of sacrifice and prayer. So the Samaritans seem to have entered into the idea of *universality* for the church; and though they received only the Pentateuch, their language of confession is, that Christ, the Messiah, is the Saviour of the WORLD," John 4 : 42. (See notes.) ¶ *Bread and wine.* These are significant as the staple elements for refreshment of the body. Bread is the acknowledged staff of life, and hence was presented in the holy place of the tabernacle, as the *shew-bread*, or bread of the presence. And since it is the fruit of labor, it was there the showing forth of the works of the people, Exod. 25 : 30; Heb. 9 : 2, So it was presented at the Pentecost —the *loaves* representing the fruit of the gospel work, and significant of the harvest and ingathering of the people. And so the wine was poured out as a libation at the daily sacrifice as a drink-offering (Exod. 29 : 40,) also at the presentation of the first-fruits, Lev. 23 : 13, and other offerings, Num. 15 : 5. The use of wine at the Paschal Feast was not prescribed in the law, but had grown up into the custom, Matt. 26 : 27–29. And from this Old Testament ordinance it passed to the Lord's Supper, by Divine institution, and its significance in the latter was explained as symbolical of the blood-shedding of Christ for sinners, and the participation of it as an element of the Gospel feast, becomes joyous to the be-

19 And he blessed him, and said, Blessed *be* Abram of the most high God, g possessor of heaven and earth.

g vs. 22; Matt. 11; 25.

lieving soul, John 6 : 48–58. They had a meaning, therefore, in the hands of Melchizedek, and in this sacred, official transaction. As a priest, he offered sacrifice on the part of others. And this first mention of a priest in the Scripture shows him, as in a priestly act, bringing forth these elements of communication and communion of the bread and cup. Abram is thus welcomed to a share in the sacred, sacramental ceremonial, and witnessed to as having a right to that ancient communion of saints. This solitary priest hails him as one whom he recognises and rejoices in —as the head of the faithful, and the triumphant "friend of God." "He refreshed a wearied and famished army with royal liberality, but because he was a *priest*, he blessed, by the rite of solemn prayer, the firstborn Son of God, and the Father of the church."—*Calvin.* The bread and wine, as sacred elements of religious ceremonial, typify the future theocracy. Abram had now an illustration of the promise, that he was to be a blessing to all nations and families of the earth, both Jew and Gentile, as also that the religion which he represented would save men from the bondage into which they were carried by sin, and from all their enemies. ¶ *And he* (was) *the priest.* Heb., *A priest to the Most High God.* Public worship had been solemnly set up in the family of Adam, and sacrifice was carried on there before the shekinah. The great leading observances were probably the same under Melchizedek's priesthood as before and since. The function of a priest was not only to sacrifice, but to intercede for the people, and he must be called of God, as was Aaron, and have somewhat to offer, (Heb. 5 : 1–10.) And the office of priest and king were united afterwards very often in one person, (Virg. Æneid, 3. 80, Creuzer, 4. 405,) but preëminently in Christ Jesus, by Divine appointment, for the salvation of men. ¶ *The Most High God.* Heb., *El Elyon.* This is a name of God here first found in the Scripture. *El*, signifying strength, is the base of the name Elohim—the original, absolute name of God, by which He is known in the history of the creation, and appropriate to His Creatorship. This is the evidence that the one God was worshipped, as a testimony against polytheism and idolatry, as the living God, omnipotent and supreme. And this was done formally, publicly, and statedly by a set ministry, and in such form of worship as acknowledged the need of the great blood-shedding for atonement, and of the great high priesthood to come.

19. *He blessed him.* Melchizedek blessed Abram. He, therefore, acts in a priestly capacity. This sacerdotal act of his is that which is so significant, as interpreted by the New Testament, "*For the less is blessed of the better,*" (Heb. 7 : 7.) And this act of blessing shows that Melchizedek is *the better*, blessing Abram, *the less.* And Abram, in receiving the blessing, admits the superiority of this king-priest, (Heb. 7 : 7.) Thus Abram, who was in his capacity as a conquering sheikh, relatively great, does at the very acme of his greatness, own that he is relatively little, and inferior to this sacred personage. The friend of God, the covenant head and father of the faithful, has victory granted him over kings, and is thus a type of every true Christian, and of the church of Christ on the earth, while he expresses his faith and religious reverence and obedience by paying tithes to the accredited functionary of God's

20 And [h] blessed *be* the most high God, which hath delivered thine enemies into thine hand. And he gave him tithes [i] of all.

h ch. 24: 27: i Heb. 7: 4.

worship. The key to this mystery is, that both these personages were types of Christ; and their meeting here is a significant confluence of the streams of prophecy and promise, rushing onward to the destined consummation. What was striking in this priest-king is, that he reigned in the metropolis of the promised land, "where Abram's seed were destined to reign, and to exercise a priesthood, which in future generations was to be committed to them; and thus this representative of the religious interest of that old Salem gave testimony to Abram, as to one *who had the promises*, (Heb. 7: 6.) Abram having just saved the land of promise by his exploits, this king, not of the federal cities, but the representative of the promised land itself—the prince of its capital—acknowledges the claims which the conqueror had established in a strictly political and worldly sense, "The temporal and spiritual blessing was thus transferred from the present ruler of the capital to the later descendants of the patriarch, and the promises of God were prophetically repeated by the only earthly king who worshipped him." But the realization of these assurances is symbolized by the name, "*peace*," and it was effected only passingly in Solomon, who was a shadow of the blessed "Prince of Peace"—*Immanuel.* ¶ *Possessor of.* The *Sept.* reads, *Who acquired* (or created) *the heaven and earth.* Some read the term here *Creator.* But it has nowhere this sense clearly made out. It is rather *Proprietor*; yet there is an allusion to God's creatorship, and a recognition of the God of Melchizedek as the Creator and upholder of the universe. "We have here no mere local or national Deity, with limited power and province, but the sole and supreme God of the universe, and of man." This is no representative of a mere natural religion, but doubtless of the revealed religion, imperfect, indeed, as yet, but to be unfolded and developed in the ministry of Abram.

20. Here follows a thanksgiving to the God of Melchizedek and of Abram for the victory achieved over the common enemies. Thus he expresses the interest which he has in common with the patriarch, and how much is due to Abram as the rising dignitary of God's chosen ones, who has returned with the Divine seal of triumph set upon his mission against the invading hosts of the heathen. This is, in the type, a recognition of Abram's conquering greatness as "father of the faithful," and "friend of God." The form of the benediction is, (1.) A blessing upon Abram from God most high, the sovereign of the universe. And (2.) A blessing ascribed to God as the Author of Abram's victories. ¶ *And he gave him tithes of all.* This is Abram's response to the priestly benediction of Melchizedek. This was the open acknowledgment of his priestly dignity and lawful claim. He offered to him the tenth part of the spoils (Heb. 7: 4) and the spoils were all the treasure which he would be likely to have in hand at this distance from his home. He thus subordinated himself to the spiritual authority of this personal type of Christ, and gave to his descendants an example of most serious import, which is reflected in the enactments of the law. "While the gold and silver acquired by Abram foreshadow the future monarchy, the bread and wine of Melchizedek typify the future theocracy." The apostle dwells on this typical act of Abram, as expressing the superiority of

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

Christ's Melchizedek priesthood, for the reason that *Levi*, the head of the Levitical priesthood, was in the loins of Abram when Melchizedek met him; and, therefore, they may be said to have paid tithes to this king-priest, and thus to have admitted the inferiority and subordination to him of the whole Levitical priesthood, Heb. 7 : 1–10. This Melchizedek was before the Levitical law, and received tithes, not by virtue of the statute, but by a higher right, as one *that liveth*, and is not merely of a line of dying priests. "To Melchizedek God has manifested Himself as the God of the present—the Most High. To Abram, as God of the future—Jehovah—who promises salvation. Melchizedek owns, accordingly, the future by blessing Abram, while Abram recognizes the present by giving tithes to Melchizedek. Melchizedek is still within the old Noachic covenant, which rested on a universal basis. Abram is within the new covenant, which rests on a particularistic basis; and even in this respect, the position of Melchizedek is more exalted. But this universalistic covenant terminated in one individual—just as Melchizedek stands alone among a degenerate and idolatrous race—the only remaining servant and worshipper of the God who had entered into covenant with Noah. On the other hand, the particularistic covenant which commences with Abram, is to enlarge into the fullest and most comprehensive universality, as destined to bring salvation to all nations, and terminates in one Person, the highest and last representative of the Abrahamic covenant. Melchizedek unites in his person the priestly and kingly dignities. In Aaron, Abram attains the one, in David the other. In Abram both Aaron and David bow before Melchizedek. But Christ is the reality and the antitype of which Melchizedek is only the shadow. This ancient king of righteousness and of peace foreshadows Him in whom righteousness and peace embrace each other, Ps. 85 : 10. It is striking that in the Book of Genesis, which pays so much attention to genealogies, no mention is made of the pedigree of a person so exalted that even the honored ancestor of a chosen race bowed before him. But this was the designed intimation of the sacred record, that his office depended on no hereditary descent, as with the statutory priests, and that so the great antitype had an underived office. In David the royal dignity is attained, and hence the city of Melchizedek becomes that of David. The fact that Abram received the "bread and wine" from his priestly hands, symbolized the covenant provisions of refreshment and comfort which God would pledge to him in every conflict. And by that strange but significant priestly blessing, Abram is set apart for his career. It is the blessing of a patriarch, who has finished his work, bestowed upon a young man, who stands at the commencement of an indefinite development. See *Kurtz*, Old Cov., Vol. 1., p. 222. In Melchizedek, Abram sees the day of Christ, and is glad. Let us also behold our blessed Lord set forth in history thus early and plainly in the person and office of this Melchizedek, Heb. 7 : 1.

21. Abram now appears as asserting for himself a superiority to the king of Sodom, who, according to custom, concedes to Abram the spoils of conquest as his right, and asks only the rescued captives. Abram's declinature of this offer shows that he aims at no mere personal advantage; and besides that, he will not be beholden to this heathen prince. He must have seen something of

22 And Abram said to the king of Sodom, I [k] have lifted up mine hand unto the LORD, the most high GOD, [l] the possessor of heaven and earth,

23 That [m] I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men [n] which went with me, Aner, Eshcol, and Mamre; let them take their portion.

k Exod. 6:8; Dan. 12:7; Rev. 10:5, 6. l vs. 19; ch. 21:33. m So Esther 9:15, 16. n vs. 13.

their gross abominations, and at any rate, he could not thus approve Lot's association with such. Thus he sets an example for his faithful posterity of making distinction between the righteous and the wicked—giving to the church, and refusing to receive from the world. He had spoiled the invaders, and had rescued, even for the king of guilty Sodom, the plunder they had taken from him. By the laws of Arab warfare it was his; and yet he will not accept it—he will not take it, though it is his right. He will keep himself unspotted from the world. He will not be exalted by such worldly means. He had vowed solemnly to this effect. It was thus most important in all his plan and principle. ¶ *I have lifted mine hand unto the Lord.* Abram here adds to the titles which Melchizedek gives to God, this more exalted one, "*Jehovah,*" which, as it is the redemptive name of God, expresses Abram's gospel faith and hope—that he will live by faith, and walk by faith, and not by sight—trusting in the covenant-keeping God, and not in any arm of flesh or human alliance.

23. *That I will not take.* Heb., *If I will take.* This is the Oriental idiom of an oath. "If they shall enter into my rest" means *they shall not enter.* ¶ *From a thread even to a shoe-latchet*—the most trivial article of spoil—he would utterly refuse. Not a thread will he take—not even the latchet which binds the dusty sandal on the foot. ¶ *Anything that is thine.* Abram would lay no claim to anything by the mere title of war, though the claim was so acknowledged. He holds it all to belong to the king of Sodom. The chief reason is given, that he will not be under obligation for any part of his promotion or advancement to any earthly potentate, much less to this king of the guilty city, which was even now waiting its just retribution and destruction. ¶ *Lest thou shouldest say, I have made Abram* (the chosen of God, the owner and heir of the land) *rich.*

24. This refusal does not prevent him from accepting the subsistence of his men, nor from allowing his allies to take their portion. He stands on a far different platform from them, as living on God's covenant, and looking for "the better country," that is, the heavenly. While he is in the world, he is not of it. He comes out from among them, and is separate, and will not *touch the unclean thing,* (2 Cor. 6:17.) because God will be his God, and he and his will be His people, (2 Cor. 6:18.) Here is Abram's greatest conquest—"the victory that overcometh the world, even his faith."

OBSERVE.—Here appears throughout the great idea of Abram's rightful claim to the land of Canaan. This is the inheritance covenanted to him and to his seed forever. This grant overreaches the mere earthly Canaan. It includes "the incorpo-

CHAPTER XV.

AFTER these things the word of the LORD came unto Abram [a] in a vision, saying, [b] Fear not, Abram: I *am* thy [c] shield, *and* thy exceeding [d] great reward.

a Dan. 10:1; Acts 10:11. b ch. 26:24; Dan. 10:12; Luke 1:13–30. c Psa. 3:3; 5:12; 84:11; 91:4; 119:114. d Psa. 16:5; 58:11; Prov. 11:18.

ration in himself of the whole race so far as it is faithful, and the spiritual government of the world by his influence proceeding therefrom." So it is said that the promise was that he should be "*heir of the world*," (Rom. 4:13, 16.) The progress in this idea was first from the grant of Paradise, the garden of Eden, as a temporal estate. Next is this grant of Canaan—a larger earthly patrimony and homestead—for a people and nation, and not any longer for a family; and then further, it is the grant of all the earth, as the domain and heritage of God's people. "The promise that he should be the heir of the world was not made to Abram or to his seed through the law, but through the righteousness of faith. And it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abram, who is the father of us all," (Rom. 4:13, 16.) The temporal estate is granted, and it is real; but it is throughout the shadow of the higher and heavenly heritage in which "all nations of the earth are to be blessed." Thus the true Israel are the true body of believers, and the true seed is CHRIST, as including His people, who stand in Him, and are the members of which He is the Head, (Gal 3:8, 14, 16.) They shall inherit the earth, (Matt. 5:5.) They shall judge the world, (1 Cor. 6:2.) And in accordance with this drift of the promise of the "*all things*" (1 Cor. 3:22, 23) it is declared that "*in the regeneration*"—in the renovated state of things under Christ—the twelve "shall sit on twelve thrones judging the twelve tribes of Israel," (Matt. 19:28.) Then the earth shall be like Eden, (Isa. 51:3.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gate into the city," (Rev. 22:14.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (Gal. 3:29.) Here follows (ch. 15) the more formal confirmation and sealing of the covenant to Abram, and a fuller unfolding of its purport.

CHAPTER XV.

§ 36. FIRST STAGE OF THE COVENANT—COVENANT SACRIFICE AND PROMISE.

Abram, though victorious, was beset with fears. Possibly he, all along, dreaded the vengeance of his foes, whom he had just now punished, lest in this strange land he might be further assaulted by them, or possibly by others, (vs. 1.) He was, moreover, discouraged at his childless lot, (2.) For he looked to the future, as the inheritor of God's promises, (ch. 12:1–3,) yet he had waited without issue these ten years. He troubled himself about the ways of God—how He could possibly fulfil to him the promise of being a great nation, when there was no solitary son and heir to transmit his name and heritage, (3.) God, therefore renewed His assurances—promised him a direct progeny, and thus further called forth his faith—hoping against hope, (4, 5.) To further con

2 And Abram said, LORD GOD, what wilt thou give me, [e] seeing I go childless, and the steward of mine house *is* this Eliezer of Damascus?

e Acts 7 : 5.

firm this confidence, Jehovah gave to him a striking token in the form of a covenant sacrifice (9) solemnly guaranteeing His fidelity. He is notified of the need of patience, that only after he has patiently endured can he obtain the promise, which shall be fully attained only after his death; that others (his enemies) are involved in the fulfilment, and the time must be delayed till their cup of iniquity is full, and Israel's term of bondage and estrangement. But Abram and his seed may rejoice always in their covenant God (12–16.) The land shall be theirs, and he is even now assured of the very boundaries (18.)

1. *After these things.* This was probably some few years after the conquest of the kings, yet the connexion seems natural and close. Abram is now to appear in a new light—as one entrusted with special Divine communications in regard to His church and kingdom. ¶ *The word of the Lord came.* Heb., *Was to Abram.* This phrase, which is common in the Divine revelations to the prophets, here first occurs. Here is now to be conveyed to him a prophecy of future events in reference to his posterity, of whom God had already promised that He would cause them to increase to a great nation (ch. 12 : 2) that they should be a long time in bondage, and that in fact Abram must be content to die without witnessing the glorious results, and so he must believe where he could not perceive. ¶ *In a vision.* Chald., *In a prophecy.* It was a prophetic revelation, such as was sometimes made to the patriarchs and prophets in dreams, or in a vivid view of the events, as if they passed before the eye, whether waking or sleeping, attended with powerful conviction of the reality. ¶ *Fear not.* This word of comfort is addressed to the staggering faith of the patriarch, (Rev. 1 : 17.) How many can only speak this word, and do nothing to make it good. God can speak it to purpose, for He can remove the grounds of fear. This is the purport of what follows. ¶ *I am thy strength.* Gr., *I will protect thee.* The pronoun is emphatic, I. You can rest on my Divine power to carry you through all difficulties. "I am the Almighty God," ch. 17 : 1. ¶ *And thy exceeding great reward.* Sept., *Thy reward shall be exceedingly great.* So Jew. Bib. Sam., "I will multiply thy reward exceedingly." Heb., *Thy reward is multiplied exceedingly,* (Rev. 1 : 17, 18.) This is meant to remind of recent dealings in giving him the victory. "*Thy shield*" would call this to his mind; and to have God for his defence, and the Lord (Jehovah) for the rock of his refuge, is the strongest possible consolation. "For the Lord God is a sun and shield," says the Psalmist, Psa. 84. God will appear to him as a defender from evil, and a bestower of good. God is not only the defence, but the portion of His people.

2. Abram here takes God at His word, and asks in what form the promise shall be made good to him. ¶ *Lord God.* Heb., *Jehovah Lord,* Supreme Disposer, and Redeemer. ¶ *What wilt thou give to me?* The intimation is also that while lacking a posterity, it would seem impossible for him to receive any real benefit or blessing. As though he had said, What can you give me? or what is in your heart to bestow, seeing I am without the gift which is indispensable to make the promise good? (ch. 12 : 2.) ¶ *I go childless.* Not only I live thus, but *I am going —departing out of the world thus.* So *Ps. Jon. Seeing I depart out of*

3 And Abram said, Behold, to me thou hast given no seed: and lo, [f] one born in mine house is mine heir.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [g] shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and [h] tell the [i] stars, if thou be able to number them: and he said unto him, [k] So shall thy seed be.

f ch. 14:14. g 2 Sam. 7:12; 16:11; 2 Chron. 32:21. h Psa. 147:4. i Jer. 33:22. k ch. 22:17; Exod. 32:13; Deut. 1:10; 10:22; 1 Chron. 27:23; Rom. 4:18; Heb. 11:12; ch. 13:16.

the midst of this world. The Gr. phrase is like that in Luke 2:29, Seeing *I am dismissed,* or *let go—allowed to depart hence childless.* ¶ *The steward of my house.* Heb., *Son of possession of my house*—that is, *heir*—he to whom my possessions must descend, according to the present case. So *Gesenius, Kurtz,* etc. As Abram was alone in this strange land, and separated from his kindred, it would seem that he could only look to his steward — his confidential servant, and manager of his house—as his successor and heir. Some read, *Son of sustentation* of my house, or the overseer. But not so properly. ¶ *This Eliezer,* etc.—*this Damascene Eliezer.* Though he is said to have been born in Abram's house (vs. 4) yet his parentage was of this Gentile city, and Abram refers to it as conveying a reflection on his forlorn and desolate case. This is commonly supposed to have been the same servant as in ch. 24:2.

3. Abram now repeats his complaint, which stands so, to his natural view, in the way of fulfilling the promise. *Behold, to me thou hast given no seed.* Heb., *Hast not given seed.* How then could the patriarch become a great nation, and his seed be as the sand of the sea? ¶ *One born in my house is my heir. A son of my house is possessing me,* or *inheriting me—is my heir.* Some understand that "*son of my house*" does not mean a slave, but a relative. Yet the context expresses the more commonly received sense (vs. 2.) Slaves were taken captives in war—or bought with money—while others were "born in the house." And these latter were treated as specially related to the family—trained in the household faith—circumcised and admitted to family privileges beyond others. Such are called, by distinction, "*trained servants,*" ch. 14:14. *Rosenmüller* holds that we are to infer this as the custom—that in case of one deceasing without an heir, the head servant, or steward, should be his heir. And how could such a case consist with God's promise? "But the Lord knoweth how to deliver." His ways are not our ways, nor His thoughts our thoughts. He will lead the blind by a way that they knew not.

OBSERVE.—God will have us plainly and frankly express to Him our doubts and fears, however unworthy they may be, and here He graciously condescends to remove them.

4. Most positively and decidedly does Abram's covenant God speak to the very point of all his fears, and make it now most certain to him that his highest hopes shall be satisfied. ¶ *This shall not be thine heir.* Heb., *There shall not inherit thee this one.*

5. *Brought him forth abroad.* Some have supposed that the whole was done in vision—even the sacrifice—and that the scene was made only to pass before his mind. So

6 And he [l] believed in the LORD; and he [m] counted it to him for righteousness.

l Rom. 4 : 3 ; 9 : 22 ; Gal. 3 : 6 ; Jas. 2 ; 23. m Psa. 106 : 31.

Kurtz. Others suppose that "the vision does not interfere with the notice of the sensible world, so far as is necessary," (Dan. 10 : 7 ; John 12 : 29.) *Baumgarten* understands this verse to mark the transition from vision to outward action. Some suppose that it was all by night-vision, others (as *Hengstenberg*) that it was by day, and that the stars could have been seen in vision by day. ¶ *Look now toward heaven,* etc. Not only was Abram summoned to look at the dust of the earth, and sand of the sea, as conveying the idea of his innumerable seed, but now most sublimely is he bidden to survey the starry hosts, to get the impression of his vast posterity, (Exod. 32 : 13 ; Deut. 10 : 22 ; 1 Chron. 27 : 23.) Abram was now over eighty years of age. It was not as yet stated to him whether his posterity should be by Sarah, or another, nor whether this was a mere promise of natural seed ; but the large terms of promise made him look beyond the letter to the spirit, and beyond the natural to the spiritual posterity. How must the firmament ever after have appeared to Abram most glorious—the bright expression to him of the covenant seed, (Psa. 19.) "In them hath he set a tabernacle for the sun."

6. *And he believed in the Lord.* Heb., *He believed in Jehovah.* To *believe in the* Lord, expresses more than to *believe* Him—though in the New Testament this passage is referred to, "Abram believed God," (Rom. 4 : 3,) and so in the *Sept.* In the *Heb.* the idea is of confidence, reliance, trust, beyond the mere belief of this particular promise. The *Heb.* term *believe,* means to *rest, rely upon.* The word is *Aman,* from which we have *Amen,* meaning *to be sure,* and then to be *assured,* or to *confide in.* In the same chapter, Paul illustrates the Christian faith, and argues from this passage to show the plan of salvation by faith —that Abram believed in God, who quickeneth the dead, and calleth those things which be not, as though they were, who against hope believed in (upon) hope, that he might (should) become the father of many nations, according to that which was spoken, "*So shall thy seed be,*" (Rom. 4 : 17, 18.) The strength of his faith is further dwelt upon by the apostle in the particulars, vs. 19–22, and the analysis of it is simply that it was a most confident reliance upon the supreme ability of God to make good His promise, notwithstanding all natural hindrances, and all present appearances to the contrary. "And *therefore* it was imputed to him for righteousness." Not (as some would have it) because it was so signal an instance of faith as to be accepted, in lieu of a perfect righteousness, but simply because it laid hold on the promised seed, which was ultimately Christ, (Gal. 3 : 16.) It was not this grace of faith accepted, as leading the train of graces, nor even his imperfect righteousness accepted, as if it were perfect, but the faith was *counted to him for righteousness,* because it had the perfect righteousness of Christ in hand. The immediate object of his faith was the son of promise—the Isaac—the covenant seed, through whom he was to have a vast progeny, and become a blessing to all the world—all nations being blessed through him. And this Isaac was only the forerunner and foreshadow of Jesus, as the Son of promise and the covenant seed, and in this Isaac he saw Jesus. And this was the significance of that special test to which his faith was put when he was called to offer him up a sacrifice, and "received him from the dead in a figure;" all to set forth vividly to

his view the sacrificial death of Jesus (the New Testament Isaac) appointed by God, and the resurrection of Jesus, received back again from the dead, according to the foreshadow. Thus the apostle, in the annals of faith, shows the connexion between the immediate object of Abram's faith, and Jesus the ultimate object, (Heb. 11:17–19; Gal. 3:16–19.) And it is a great mistake to suppose that it was simply as an act of believing God's promise of a seed, without any reference to Christ, that this instance of Abram's believing is so celebrated in the New Testament. True, he had believed before this, and was a believer already. But here his faith more distinctly and directly grasped the great covenant blessing—the Lord Jesus—and so it was here that his faith reached its highest ground. "Besides, we are not here told when Abram first began to be justified or to believe in God, but that in this one place it is declared or related how he had been justified through his whole life. Hence it cannot be said that the righteousness of faith is only initial. It is perpetual. And after his progress thus far, it is still said that he is justified by faith."—*Calvin.* ¶ *Counted.* The Heb. term means to *think, devise,* and then to *reckon, impute—set to one's account,* Acts 7:60; 2 Tim. 4:16. The term has reference to God's judgment or verdict in a forensic transaction, (Psa. 106:31.) It is employed also of imputing or reckoning iniquity *at law,* (Lev. 7:18; 17:4; 2 Sam. 19:19; 2 Kings 12:15.) "It seems absurd to suppose that Abram should be justified by believing that his seed would be as numerous as the stars, for this could be nothing but a particular faith, which would by no means suffice for the complete righteousness of man. Besides, what could an earthly and temporal promise avail for eternal salvation? Plainly, he did not expect some common or undefined seed, but that in which the world was to be blessed. When it is said that faith was imputed to Abram for righteousness, it is not meant as the efficient cause of righteousness, but only the formal cause; for faith borrows a righteousness elsewhere, of which we in ourselves are destitute, else it would be in vain for Paul to set faith in opposition to works when speaking of the mode of obtaining righteousness."—*Calvin.* ¶ *For righteousness—or justification.*

Observe.—(1.) Abram had no righteousness for justification. Paul shows this. "For if Abram were justified by works, he hath whereof to glory—but not before God," (Rom. 4:2.) (2.) Faith is not imputed to him as a work, or a meritorious ground of justification, else he would still be justified by his works—the work of faith. (3.) It was by the hearing of faith, and not by the works of the law, (Gal. 3:5.) It is only as instrumental—laying hold on a perfect righteousness—that the faith is imputed to him for righteousness. (4.) The law could not accept any other than a perfect righteousness—his own or another's imputed to him—set to his account. And this is the Gospel plan of justification—to reckon the perfect righteousness of Christ received by faith as our righteousness for justification, (Gal. 3:6.) They, therefore, who rest upon their own faith, and cannot find peace, except so far as they are assured of their own acceptable faith, do, in effect, put their faith in the stead of Christ's righteousness as the ground to rest upon. "Going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." If it be asked then what is accepted, it is the perfect righteousness of Christ accepted for us, and counted to our credit. The finished work of Christ, outside of us, is the ground of a sinner's justification, and not the unfinished work of the Holy Spirit within us—as our faith. We are "accepted in the Beloved," (Eph. 1:6.) The Gos-

7 And he said unto him, I *am* the LORD that [n] brought thee out of [o] Ur of the Chaldees, [p] to give thee this land to inherit it.

8 And he said, LORD GOD, [q] whereby shall I know that I shall inherit it?

n ch. 12 : 1. o ch. 11 : 28–31. p Psa. 105 : 42–44; Rom. 4 : 13. q ch. 24 : 13, 14; Judg. 6 : 17–37; 1 Sam. 14 : 9, 10; 2 Kings 20 : 8; Luke 1 : 18.

pel plan of justification is thus to impute to the sinner the righteousness of Christ. Thus it is called the righteousness which is of God, (Phil. 3 : 9.) And righteousness is spoken of as imputed without works, (Rom. 4 : 6.) And this is illustrated by the case of Abram. So the sinner is regarded and treated as righteous on account of the perfect righteousness of this substitute set to his account by free grace in the Gospel. Thus righteousness is imputed to the *ungodly* (Rom. 4 : 5) without works, (Rom. 5 : 6.) Thus believers are treated as though they had not sinned, because Christ has fulfilled the law for them.

OBSERVE.—The immediate object of the patriarch's faith was a personal type of Christ—Isaac, as the son of promise—and so his faith had its training to lay hold on Christ, while the plan of grace was gradually unfolding. The promise of a Canaan was all along pointing forward to a better Canaan—that is, an heavenly, (Heb. 11 : 16.) The promise of a seed was pointing forward to the *seed* which was Christ, and thus there is a constant unfolding, more and more, and the spiritual and eternal are set forth and seen through the physical and temporal.

7. God now further leads him to repose entire confidence in His supreme ability to accomplish all that He had spoken. As in the preface to the commandments, He announces Himself as "the Lord thy God (covenant Jehovah) who brought thee out of the land of Egypt," etc., so here, "*I am Jehovah, that brought thee out of Ur of the Chaldees.*" Let Abram confirm his faith in God by looking at the steps already taken for giving him the land of promise. It was in God's plan in bringing him out of Ur to give him possession of Canaan. This is enough. Will God now falter or fail in the midst? So the Christian may encourage himself in God by looking back at all that God has already done for him, at the ways in which He has already led him, and at what He has plainly provided for him.

8. *Lord God.* Heb., *Adonai Jehovah.* Abram here again uses this title of God, expressive of His supreme majesty. And here God applies to Himself the title *Jehovah*, with emphasis, though it is said in Exod. 6 : 3, that He was not known to the patriarchs by this name. That is, however, they did not clearly understand this name as Redeemer, or that they did not understand it in its special application to the second person of the Blessed Trinity, or that they had not the clear view of it which was afterwards had from His fulfilment of the covenant promises. ¶ *Whereby shall I know.* This may seem to some to be in the spirit of unbelief, as if Abram required *a sign.* But his triumphant faith has just now been mentioned. Hence it is rather here a call for some open memorial or seal confirmation of His promise, which is rather the evidence of the high value he set upon the promise itself. God was displeased with Ahaz for not requiring a sign (Isa. 7 : 12,) and He would give a sign for the people's benefit. So here. God would give a sign for the good of Israel. He is even pleased to confirm His promise by an oath, that believers might have strong consolation, (Gen. 22 : 16, 17.) The apostle, alluding to God's cove-

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and [r] divided them in the midst, and laid each piece one against another: but [s] the birds divided he not.

r Jer. 34 : 18, 19. s Lev. 1 : 17.

nant dealings with Abram, refers to this transaction here and in ch. 22, and applies it, (Heb. 6 : 13–18.) See also in the case of Gideon (Judg. 6 : 14–21; 36–40.) So with Hezekiah, (2 Kings 20 : 8–11.) Because Abram here exhibits his faith in so special a reference to the Gospel plan and promise, he is called "the father of the faithful," or believing ones. "If ye be Christ's, then are ye Abram's seed and heirs according to the promise." The true Israel under the New Testament are the true believers.

9. Here we find God for the first time entering into covenant with Abram. There had been a covenant with Adam, and a covenant with Noah. But here, with still farther progress towards the full Gospel idea, God covenants with the father of the faithful, and makes His covenant promises to Abram and his seed in all the formality of a sacrificial transaction. ¶ *Take me.* Heb., *Take for me*—for an offering. ¶ *An heifer.* God directs him to prepare a sacrifice. The animals are (strikingly enough) all those which were afterwards used in the Levitical sacrifices. It was thus a foreshadow of that ritual, as that was of the Gospel system. ¶ *Of three years old.* Not three heifers, as some have understood, but a *three year old one.* Why it is prescribed to be of this age does not appear, as it was not so required under the law, except that the number *three* is in the Scripture a sacred number, and denotes the maturity and perfection of the victim. One year old was the more common age for sacrifice; but a three year old animal was regarded as in its full vigor. And the idea was that it must be the best, and unblemished. All these animals were to be of this age, to denote the eminent transaction. *Delitsch* understands that the age has reference to the bondage of the people, because the seed of Abram was only to enter the land of promise in their fourth generation, vs. 16. So *Hoffman and Kurtz.*

10. Abram is supposed to have done the sacrificial work according to the Divine direction. ¶ *Divided them.* This was the well known method of preparing the animal for the ratification of a covenant. Hence the Heb. phrase "to make a covenant," is, literally, to *cut a covenant.* The animals are *slain.* There is death, as the consequence of sin, plainly set forth. It is the death of appointed victims. There is also set forth the expiatory death and mediation by Christ Jesus. And the cleaving asunder of the animal was the custom in such cases of covenant. The parties passed between the halves of the animal, as invoking a like fate (to be hewn asunder) if they should break the covenant. Compare 1 Sam. 11 : 7, and Jer. 34 : 18, 19. This is the more common view. But it seems to lose sight of the sacrificial idea as expiatory and atoning. Rather, the parties are thus represented as *at one,* passing together between the parts of the sacrifice. "The unity laid down in the covenant is hereby expressed. The division of the sacrifices into two portions represent the two parties to the covenant. As these portions constitute in reality one animal, so these two parties to

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, [t] a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [u] that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and [w] they shall afflict them four hundred years;

t Gen. 2 : 21; Job 4 : 13. u Exod. 12 : 40; Psa. 105 : 23; Acts 7 : 6. w Exod. 1 : 11; Psa. 105 : 25.

the covenant are joined into one."—*Kurtz.* ¶ *The birds he divided not.* There were two birds, and there needed no dividing of these into halves. Besides, these were rather accompaniments of the sacrifice, and it was also enacted in the Levitical law that the bird should only have its wings cut off, but should not be divided asunder, (Lev. 1 : 17.) It was the custom that the covenanting parties should pass between the halves of the sacrificial animals from opposite directions, so as to meet in the centre and take the formal oath of covenant. Traces of this ceremony are found among the Greeks and Romans (*Livy* 40 : 6) and among the Chaldeans. It is to be observed that in this first stage of the covenant God, Himself alone passes through between the parts of the animals, and thus first obligates Himself, and afterwards (ch. 17) receives Abram's obligations. God thus in the Gospel first binds Himself to us, and in Christ gives Himself for us, and then calls upon us to give ourselves to Him.

11. *The fowls.* Heb., *And the fowl descended upon the carcasses.* Birds of prey alighted upon these slain animals. Abram was sitting beside these parted halves of the slain victims, and watching there during the entire day. Some suppose this altogether natural phenomenon was intended to signify to Abram how the enemies of God and the church would alight upon him and his posterity to rob and devour them, (Ezek. 17 : 3, 7; Rev. 19 : 17, 18.) ¶ *Drove them away.* Heb., *Blew them off.* Luther says, "The birds represent the Egyptians, who first persecute Abram's descendants, but Abram drives them away—that is, God redeems them for His promise made to Abram."

12. *And when the sun.* Heb., *And the sun was* (about) *to go down.* See vs. 17. ¶ *A deep sleep.* The same term is used of the preternatural sleep which fell upon Adam (ch. 2 : 21) when Eve was formed from one of his ribs. The *Sept.* has it, *an ecstacy.* It would seem that if he was pointed to the stars instead of seeing them merely in vision, he must have been occupied with this transaction during the whole day and the two nights. See vss. 5 and 17. The trance was only a release of the mind from attention to human and earthly things to fix it upon things Divine. And there was in the mind, doubtless, a deep and firm persuasion that the communication was from God. ¶ *An horror of great darkness. Gerlach* terms it "a prophetic sleep, full of dread before the majesty of the approach of God." This feeling of awe and horror was often an attendant of special prophetic revelations, (Job 4 : 13, 14; Dan. 10 : 8.) This was a state of mind, too, appropriate to the communication, as first discouraging, and then joyous.

13. From this verse to the seventeenth we have the Divine prophecy and promise. This is a striking instance in which God makes known the times and seasons. And yet the chronology has been much disputed. ¶ *Know of a surety.* Abram is now

most positively forewarned of the delays he should experience, and how his faith must look for its realization beyond his natural lifetime. Hence this example is cited by the apostle as an eminent instance of patient waiting for the promises, (Heb. 6.) ¶ *A stranger*, etc. This is spoken generally, and has chief reference to Egypt, but does not exclude the sojourn in Canaan, where they lived as strangers. In Exod. 12 : 40 it is said, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." But this speaks of the whole sojourning; and while it refers to their dwelling in Egypt, it does not confine the sojourning to that country, but includes it all from Abram's entrance into Canaan. So *Kennicott*. It is here spoken of as four hundred years. The time is calculated from the promise made to Abram of a son, or from the birth of Isaac. In Exodus it is computed from the departure from his native country in obedience to the Divine command. The Sam., Pentateuch, and the Alexandrine copy of the Sept. read, "Now the sojourning of the children of Israel and of their fathers in the land of Canaan and in the land of Egypt was four hundred and thirty years." And Paul makes the same statement in Gal. 3 : 17, reckoning from the promise made to Abram to the giving of the law, which was soon after the exodus. It is further evident that the descendants of Israel did not dwell four hundred and thirty years in Egypt, while it is equally evident that the period from Abram's entrance into Canaan till the exodus is exactly that number. Thus, from Abram's entrance into Canaan till the birth of Isaac, twenty-five years; from Isaac's birth to Jacob's, sixty years; from Jacob, at the going into Egypt, was one hundred and thirty years; residence in Egypt, two hundred and fifteen years—four hundred and thirty years. Josephus corroborates this view, though he also seems to hold the other in other places. *Kurtz* argues at length that the four hundred and thirty years' sojourning was all of it in Egypt. See Vol. II., pp. 135–145. Some prefer the longer period in Egypt, in order to account for the two millions of souls who seem to have gone out at the exodus. But surely a supernatural growth of the people in thus coming to be a nation may be supposed. "The interval of four hundred years here named can only commence at the birth of the promised seed, Isaac, when Abram was one hundred years old, and hence thirty years after the call. During this interval they are to be strangers in a land not theirs (not in their possession) for one hundred and ninety years, and then for the remaining two hundred and ten years in Egypt; first, *strangers* in a strange land, which was theirs by promise, but *not theirs* in possession; and next, afflicted serfs, under a degraded and cruel bondage. The whole period is taken together, after the manner of prophecy, in the general statement, the two parts running into each other as one whole. Besides this, according to the exact pointing of the Hebrew, the reading is this—"*Thy seed shall be a stranger in a land that is not theirs, and they shall serve them, and they shall afflict them four hundred years.*" It is not meant that the periods of strangerhood and of servitude shall be distinctly separated as to time. So in Exod. 12 : 40, the *sojourning* and the dwelling in Egypt (the bondage) are hinted of as distinct, and the period in round numbers is given as including both. See *Acts 7 : 6, Notes.* The *Sept.* reads, They shall enslave them and maltreat them and afflict them.

14. *And also.* The promise is now given to Abram, to stand on record for his descendants, that God will judge that nation (Egypt) to whom they should be in servitude. This was literally fulfilled. God visited Egypt with very sore judgments,

14 And also that nation whom they shall serve, [x] will I judge: and afterward [y] shall they come out with great substance.

15 And [z] thou shalt go [a] to thy fathers in peace; [b] thou shalt be buried in a good old age.

16 But [c] in the fourth generation they shall come hither again: for the iniquity [d] of the Amorites [e] *is* not yet full.

17 And it came to pass, that when the sun went down, and it

x Exod. 6 : 6; Deut. 6 : 22. y Exod. 12 : 36; Psa. 105 : 37. z Job 5 : 26. a Acts 13 : 36. b ch. 25 : 8. c Exod. 12 : 40. d 1 Kings 21 : 16. e Dan. 8 : 23; Matt. 23 : 32; 1 Thess. 2 : 16.

on account of their grievous oppression of His people, (Exod., chs. 7 to 11; Psa. 78 & 135 & 136.) ¶ *And afterward.* This was also fulfilled in the exodus. See Exod., chs. 12 to 14. ¶ *Great substance.* They were brought forth with great wealth. They demanded of the Egyptians (not "*borrowed*") jewels of silver and gold and raiment, (Exod. 12 : 35, 36.) So says the Psalmist, "He brought them forth also with silver and gold, Psa. 105 : 37. See Exod. 11 : 2, where the Israelites were instructed to *ask,* as the term is, (not *to borrow*) each of their neighbor jewels of silver and jewels of gold. It was their right. "And the Lord gave the people favor in the eyes of the Egyptians, so that they lent unto them (such things as they required) and they spoiled the Egyptians," (Ex. 12 : 36.)

15. This promise to Abram of a peaceful death is comforting. The phrase, *go to one's fathers,* implies that the fathers are yet alive, and that death is to believers a happy reunion beyond the grave. To go from one place to another, especially to go to join others elsewhere, does not imply *annihilation,* but continued existence. And this is the Old Testament doctrine of the future life. So God's language, "I am the God of Abraham, and of Isaac, and of Jacob," is used to prove the same doctrine of immortality, for it implies that they are not dead, but living. "God is not the God of the dead, but of the living." Abram died in peace one hundred and fifteen years before his descendants went down to Egypt.

16. *In the fourth generation.* This is understood by some to mean the same as the four hundred years just named. But it may also mean that the fourth generation of the Israelites who went down into Egypt should return and possess Canaan. This was the result. Caleb was the fourth from Judah, Moses was the fourth from Levi. Or Isaac, Levi, Amram, Eleazar may represent the four generations. ¶ *For the iniquity,* etc. The reason is here given for this long delay. The long-suffering of God towards the wicked makes Him even postpone the deliverance of His people, showing that in His dealings with us He has also to regard others, and He will order all things well. Abram was now living among the Amorites, and they were the most extensive occupants of the territory. Here we are taught, 1. That God foreknows the moral character of men. 2. In His providence He administers the affairs of nations on the principles of moral rectitude. 3. Nations are spared until their iniquity is full. 4. They are then cut off in retributive justice. 5. The Amorite was to be the chief nation extirpated for its iniquity on the return of the seed of Abram. They had by far the largest possessions in the land of promise, and they seem to have been extinguished as a nation by the invasion of Israel, for we read no more of them in the after history. See *Murphy.* ¶ *Not yet full.* Heb., *Not finished thus far hitherto.*

was dark, behold a smoking furnace, and a burning lamp that [f] passed between those pieces.

18 In that same day the LORD [g] made a covenant with Abram, saying, [h] Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

f Jer. 34 : 18, 19. g ch. 24 : 7. h ch. 12 : 7; 13 : 15; 26 : 4; Exod. 23 : 31; Num. 34 : 3; Deut. 1 : 7; 11 : 24; 34 : 4; Josh. 1 : 4; 1 Kings 4 : 21; 2 Chron. 9 : 26; Neh. 9 : 8; Psa. 105 : 11; Isa. 27 : 12.

17. *A smoking furnace.* This would seem to be the impressive symbol of God's vindictive judgments upon their oppressors. A *furnace* or oven *smoking* is, in Scripture, a symbol of Divine wrath, as Mal. 4 : 1; Psa. 21 : 8, 9. So ch. 19 : 28. So 1 Kings 8 : 10, 11; Isa. 6 : 4; Rev. 15 : 8, *the burning lamp* represented, in a milder form, the *shekinah*, or *glory of the Lord*, passing through the parts of the sacrifice. And as God alone appears at this stage of the covenant as the contracting party, these both are to be regarded as symbols of His presence—punishing His enemies (and Abram's, which are those of the church) and glorious as a faithful covenant-keeping vindicator and guide of His people. "The smoke of destruction and the light of salvation are here symbolized." "Our God is a consuming fire." "As smoke is driven away, so drive them away." "The smoke of their torments ascendeth up forever and ever." And John the Baptist was spoken of as "a burning and a shining lamp," much more the true Light whom he foreshadowed. There may be also a hint of the pillar of cloud and fire, in which the Shekinah passed before Israel in the wilderness march. *Gerlach* says that "the reason why God alone passed through, and not Abram also, is because the covenant was one of grace, and God, before all, gives His grace ere He requires anything on man's part. Its aim was to strengthen Abram in his sure trust that God would fulfil what He had promised."

18. *In that same day.* There follows immediately now the solemn declaration, to which all these ceremonies were meant to give effect. ¶ *Made a covenant.* Heb., *Cut a covenant;* from the ceremony of dividing the animal in solemn memorial and ratification of it. Abram's part in the transaction was in his preparation of the victims, according to the Divine mandate, showing his obedient spirit, and his habit of faith in God's word. ¶ *Unto thy seed.* Abram is now prepared to hear that this covenant grant is made to his seed—that they shall possess the land (after his death,) and yet in an important sense it would be his also to possess in the higher idea of the better country. ¶ *From the river.* The boundaries are here distinctly given—from the Nile to the Euphrates. It is true that the domain of Israel never reached exactly to the river Nile. But nothing between them and the Nile was independent of them. Virtually this was the extent; and as *Kurtz* remarks, these two rivers are considered here as the representatives of the two great powers of the East and of the West, and the meaning of the promise is, that the land and commonwealth of the descendants of Abram should be independent, and continue by the side of and between these two empires, and that no other empire or nation should permanently bear independent sway in the districts which lay between Judea and these two great empires. *Gerlach* says, "In this prophecy the boundaries of the

20 And the Hittites, and the Perizzites, and the Rephaim,
21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

NOW Sarai, Abram's wife, [a] bare him no children: and she had an handmaid, [b] an Egyptian, whose name *was* [c] Hagar.

a ch. 15 : 2, 3. b ch. 21 : 9. c Gal. 4 : 24.

promised land are extended as far as they would have been, had Israel continued faithful to the Lord."

19–21. *Kenites,* etc. These are the ten principal nations then occupying this territory of promise. Of these, five probably are Canaanite tribes, and five are not. The Kenites dwelt upon the southern border, (Num. 13 : 29; 24 : 20–22; Judg. 1 : 16; 1 Sam. 15 : 6.) They mingled with the Midianites, and were friendly to the Israelites, (1 Chron. 2 : 55.) ¶ *Kenizzites* were in affinity with the Horites, and also dwelt on the south border towards Egypt, (ch. 36 : 11, 20–23; Jos. 15 : 17; 1 Chron. 1 : 50–54.) ¶ *The Kadmonites.* These were on the east, as their name imports, and possibly included several tribes, in that region, towards the Euphrates. These three tribes it is probable were related to Abram as descendants of Shem.

20, 21. These other seven tribes have been already noticed.

CHAPTER XVI.

§ 37. Hagar and Ishmael.

Here occurs a trial of Abram's faith in the very line of the covenant promise. It came upon him through his wife, like the first temptation in the garden. It had been promised to Abram that he should become a father (ch. 15 : 4.) For the third time this promise of a numberless posterity had been repeated to him, but as yet no mention had been made of Sarai. Her unbelief could not prevail against the present appearances, and in her impatience of realizing the results, she proposed an expedient, as unbelief is always ready to do. It was under the guise of aiding God to carry out His promise, but it was in the spirit of distrust, unwilling to wait only upon God. Abram had now lived in the land of promise ten years, and went childless towards his grave, already eighty-five years old. And this delay and discouragement had just now been relieved in a great measure by God's express assurance to himself that he should have an heir of his own blood. But he yields to the suggestion which promises to hasten God's work, and which brings in human methods to trust in place of God. It was in God's plan to foreshadow here the *miraculous* seed by bringing forth a son from Sarai, contrary to all natural powers; and in this respect, Isaac was to be a personal type of Christ Jesus. But the natural heart resorts to its own natural and human schemes, not believing fully in Him who quickens the dead, and calls the things that are not, as though they were, (Rom. 4 : 17, 18.) This may seem the more excusable in Sarai, as it was an expedient resorted to in the East for perpetuating one's household, when all other hope seemed to be gone. And it was, for her part, a renouncing of the household glory which she thus yields to a subordinate. It was a method of raising a family by proxy, and it was a virtual *adoption* of the vicarious posterity—the concubine was said to bear the child "upon the knees" of the wife, (ch. 30 : 3.) But

2 [d] And Sarai said unto Abram, Behold now, the LORD [e] hath restrained me from bearing: I pray thee [f] go in unto my maid; it may be that I may obtain children by her. And Abram [g] hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram [h] had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

d ch. 30:3. e ch. 20:18; 30:2. 1 Sam. 1:5, 6. f ch. 30; 3, 9. g ch. 3:17. h ch. 12:5.

Sarai's faith will yet triumph, (Heb. 11:11.)

1. The fact is here stated upon which the narrative proceeds. ¶ *An handmaid—παιδισκη.* This term is used by Greek writers to signify a young girl, whether slave or free. The Sept., however, and the New Testament use it in the sense of *slave.* See Matt. 26:69; Mark 14:66, 69; Luke 12:45; 22:56; John 18:17; Acts 16:16. Here it means a *bond-woman,* in contrast with a free woman, as Paul explains and argues, (Gal. 4:22.) This history, as the New Testament explains, has in it a profound meaning, and is meant to foresignify the two elements in the household of Abram—the bond and the free, the legal and gospel classes—the Ishmael and Isaac children—and so Sarai and Hagar, though true historical characters, have a history here which is to *be allegorized,* (Gal. 4.) As in the family of Adam there was a Cain, and in the family of Noah a Ham, as the element of evil, so in the covenant family of Abram there will be an Ishmael. A bondwoman might be disposed of as the mistress pleased (vs. 6.) And by the law, the children of such a bondwoman would be slaves, (Exod. 21:4.) ¶ *An Egyptian.* She was probably obtained by him when in Egypt, and perhaps was a present to him from Pharoah, (ch. 12:16.) ¶ *Hagar.* The name means, commonly, *flight,* from which also the Mohammedan term, "*Hegira*" (flight.) This name may have been given to her from her after history. Paul, in the Galatians, dwells upon the name *Hagar,* as being the name of Mount Sinai in Arabia, denoting the legal position. And it would seem that Sinai was so called, because Hagar, in Arabic, signifies *a rock,* (Gal. 4.) And this incidental fact Paul uses to show the relation between the legal and the Gospel dispensations, and between the two classes of children in Abram's house—the spiritual seed being those of Sarah (the free woman) represented by Isaac, the carnal being those of Hagar (the bond-woman) represented by Ishmael. Hagar represented the the Mosaic Sinaitic dispensation, and her children were born in bondage to the law (Judaizing) and yet, according to nature, having the husband; while Sarai typified the Gospel system, and represented the church, long barren, till the gift of a progeny—the miraculous seed—according to promise.

2. Sarai now comes forward with her expedient, according to the custom at the East. Children were deemed of so much value, not merely from the paternal affection, but because of the constitution of society, as the oriental household formed a clan and tribe, which was relied on for defence and avenging of blood, as well as for the preserving of the name and heritage. ¶ *Restrained.* Heb. and Sept., *Shut me up.* ¶ *Obtain children.* The Heb. term for *son* is *Ben,* and here the verb is *Banah,* which means to *build;* and here, "*I shall be built up,*" (Deut. 25:9; Ruth. 4:11.)

3. Sarai is here designated as "*Abram's wife,*" and it is in her

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [i] despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom: and when she saw that she had conceived, I was despised in her eyes: [k] the LORD judge between me and thee.

6 [l] But Abram said unto Sarai, [m] Behold, thy maid *is* in thine

i 2 Sam. 6 : 16; Prov. 30 : 21, 23. k ch. 31 : 53; 1 Sam. 24 : 12. l Prov. 15: 1; 1 Pet. 3 : 7. m Job 2 : 6; Psa. 106 : 41, 42; Jer. 38 : 5.

place that she puts Hagar "*to her husband Abram to be his wife.*" Heb., *For a wife.* ¶ *After Abram.* This clause is here thrown in as if to show the pressure of discouragement under which Sarai acted in this matter. "After Abram had dwelt ten years in the land of Canaan," and remained *childless.* He was now eighty-five years old, and Sarai seventy-five. She was to be to Abram "*for a wife*"—to serve the purpose of a wife in this extremity. By the custom, the children of the concubine became the offspring of the wife herself, being regarded as obtained by proxy, and in a vicarious, substitutionary way, so that they were reckoned as hers by adoption, (See Exod. 21 : 7; Deut. 21 : 10.) Abram might have felt himself at liberty to accede to this proposed arrangement, inasmuch as nothing had been said of Sarai in the case. So the Hebrews have viewed Abram's conduct. And Malachi blamed those who felt at liberty to take another besides their lawful wife, as it would be treachery, while in Abram's case it was "that he might seek a godly seed." ¶ *Gave her to Abram.* The slave girl was at the disposal of the mistress — her personal property — according to the oriental custom; and it was only by consent of Sarai that she could become the secondary wife of Abram—that is, the concubine. And this step was taken for a declared purpose, and to fulfil the promise of God. But the wrong was in the unbelief which could not trust God to work out His own plans and to fulfil his own promise without such human device. Sarai herself would soon see the wrong, and reap the bitter fruits.

4. The result of this unbelieving measure is now painfully manifest. The slave-woman, elevated to this honorable position in Abram's house, looks already with contempt upon Sarai. As Solomon has remarked, "An handmaid that is heir to her mistress," is a trouble in the earth, (Prov. 30 : 23.) Sarai was despised and reproached, doubtless, for her childless estate, which was so disgraceful among the orientals; and Hagar, it would seem, scorned her on this account, boasting insolently of her own advantage over her. This is the wrong of abolishing all proper social distinctions.

5. *My wrong,* etc. Sept., *I am injured by thee.* Onk., *I have a complaint against thee.* Sam. Vers., *My oppression be on thee.* Targ. Jer., My judgment and abuse are delivered into thine hands. You are to blame for the wrong done me. You are the cause, and ought to redress the wrong. Sarai felt now jealous of her who had supplanted her, and she suspected that her husband had transferred his affection to Hagar, or was, at least, indifferent to the contemptuous treatment of herself. ¶ *The Lord judge.* Sarai made a solemn appeal to Jehovah, the covenant God. But she did it in the spirit of rashness and peevishness, stung most with self-reproach.

hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, [n] she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, [o] by the fountain in the way to [p] Shur.

n Exod. 2 : 15. o ch. 25 : 18. p Exod. 15 : 22.

6. Abram has now another trial of his spirit, and another occasion for displaying the power of Divine grace in his heart and life. He replies calmly and fairly, recognizing Sarai's unimpaired right as mistress of the household, and as his own proper wife, entitled to his affection, while he accorded to her the right to dispose of Hagar as she pleased. ¶ *Thy maid.* Hagar is yet only Sarai's bondmaid. ¶ *In thine hand.* At thy disposal. ¶ *Do to her,* etc. Heb., Do to her the good in thine eyes. Sept., *Treat her as is best to thee.* Though all his future hopes stood now bound up in this son of Hagar, yet he was ready even to give up this child for the peace of Sarai, just as he was ready, at a later period, to give up Sarai's son to the command of God. ¶ *Dealt hardly.* Heb., *And Sarai oppressed her.* Jew. Bib., *Humiliated her.* The same word is rendered *afflict* in ch. 15 : 13. Sarai put upon her such grievances, doubtless, as she could not bear. *And she fled from her presence.* There was overbearing and severity on the part of the mistress as well as insolence on the part of the servant. How much of the jarring and conflict in households between housekeepers and domestics comes of indiscretion and petulancy on the part of the former. The loud complaint about servants sometimes has its root in the temper of the employers, especially in the lack of domestic piety, and in the prevalence of personal pride and overbearing.

7. *The angel of the Lord—of Jehovah.* This is the first occurrence of this remarkable title in the Old Testament. It is found thirty-three times besides, and plainly designates the Angel of the Covenant—the Second Person of the Blessed Trinity—the Lord Jesus Christ—as the covenant name of God is Jehovah. He is the same who appeared to Moses out of the bush, Exod. 3 : 2, 4, "the Messenger of the covenant"—the Mediator in all the relations of God to the world, who appeared to men under the Old Testament, and directed the whole visible theocracy. See ch. 16 : 7, 11, 13; 18 : 14, 17; 19 : 24; 21 : 17, 18; 22 : 11, 13, 14; 31 : 11, 13; 32 : 25–30; 48 : 15, 16; Exod. 3 : 2, 4, 6, 14–16; 23 : 20–23; 32 : 34; 33 : 14, 15; Josh. 5 : 14; 6 : 2; Judg. 6 : 11, 14, 15, 18, 22; 13 : 3, 6, 21, 22, etc. And it will be seen that the title is used interchangeably with that of Jehovah. See also Zech. 1 : 11, 12; 3 : 1, 5, 6; 12 : 8, where *the angel of the Lord* will be seen to be quite a different personage from "the interpreting angel." The title is employed to denote Jehovah as manifested in visible, personal form among men. See Exod. 23 : 21. And Jehovah is spoken of as a distinct person from the angel of the Lord, who is also called *the Lord* (Jehovah.) The phraseology indicates to us a certain inherent plurality within the essence of the one only God, of which we have had previous indications, (ch. 1 : 1, 26; 3 : 22.) It would seem to denote the revealer of the Godhead in angelic form. In this paragraph "the angel of Jehovah" is called "Jehovah," vs. 13. And he appears in such capacities of predicting and promising as belongs to God alone. ¶ *By the fountain on the way to Shur.* Hagar seems to have made her way towards Egypt, as if aiming to return thither. Her route lay from Hebron through the wilderness of Shur,

8. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and [q] submit thyself under her hands.

10 And the angel of the LORD said unto her, [r] I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, [s] and shalt call his name Ishmael; because the LORD hath heard thy affliction.

q Tit. 2 : 9; 1 Pet. 2 : 18. r ch. 17 : 20; 21 : 18; 25 : 12. s ch. 17 : 19; Matt. 1 : 21; Luke 1 : 13, 31.

which stretched from the southwest corner of Palestine to the head of the Red Sea. There is a caravan road through this wilderness or desert to this day. *Plutarch* describes the road as leading through deep sand and a waterless country, about one hundred and fifty miles.

8. *Hagar, Sarai's maid.* The angel of the covenant calls the poor wanderer by name, designates her true relation as "*the maid of Sarai,*" and not the wife of Abram, and asks her questions, not for information, but for drawing out her honest reply. The answer was honest and definite, and she recognizes her old and true relation to her "*mistress Sarai.*" This would indicate some softening of her spirit, left as she was to her reflection, and cast out upon that dreary desert alone, and now also met by the covenant angel, who was ready to counsel her, and to do her good. If her heart was now humbled so as to own her mistress, and cease her proud boasting over her, why might she not return? She would probably have perished on the route of weariness and thirst.

9. *Return.* She was, doubtless, reminded that all her honor and happiness must lie in her connexion with Abram's household—that she did a great wrong to flee from such religious associations to her heathen land—that she could even rather suffer wrong than do wrong—that like Lot, she would bitterly rue her departure, if she had not already done it—that her expected issue had no prospect, except as being the son and heir of Abram—and that, therefore, and on every account, she should *return.* ¶ *Submit thyself.* Heb., *Humble thyself* (the same term as is used in vs. 6) *under her hands* —in subjection to her, as her servant—making no offensive pretensions, and casting no reflections on account of the circumstances which had so exalted her in Abram's house. Thus Abram was to become a blessing to her, as to Lot, (ch. 12.)

10. The covenant angel now adds a promise, which is highly calculated to encourage and cheer Hagar. It is manifest that the angel claims to be Jehovah Himself. He promises here to do what Jehovah alone can perform. Heb., *Multiplying I will multiply thy seed. I will greatly multiply it.* The promise of a vast progeny, such as Abram had thrice received. See ch. 17, 20.

11. *A son.* The hope of a Hebrew household lay in the *son,* as the representative of the family name, and the protector and perpetuator of the family line. A daughter was held in small estimation among the Orientals. ¶ *Ishmael.* Heb., *God will hear;* or, *Heard of God.* Sept., *God hath given heed to thy affliction.* It was in God's plan to increase the family of Abram in the *Ishmael*

12 [t] And he will be a wild man; his hand *will be* against every man, and every man's hand against him; [u] and he shall dwell in the presence of all his brethren.

t ch. 21 : 20. u ch. 25 : 18.

branch, for Abram's sake. This son is to be trained in the family of the patriarch in order to be capable of obtaining the measure of blessing reserved for him. Here is a memorial in his very name of that Divine interposition to which his life, first and last, would be due. And whether Hagar distinctly prayed to God or not, He heard her groans and sighs, and came to her relief for the covenant's sake.

12. *A wild man.* Heb., *A wild-ass man.* Onk., *A wild ass among men.* Jew. Bib., *A wild ass of a man.* As the wild ass delights in the freedom of its native deserts, and brooks no restraint, so shall he be—"used to the wilderness, she snuffeth up the wind at her pleasure," (Jer. 2 : 24,) and "in the desert they go forth to their work, rising betimes for a prey, the wilderness yieldeth food for them and for their children," (Job 24 : 5.) See also Job 39 : 5, 6. These are the wild roaming Bedouin Arab tribes of the desert, the descendants of Ishmael. ¶ *His hand* (*will be*) *against every man,* etc. Their proverb is, "In the desert every one is every one's enemy." The tribes are known as given to plunder; and around the Dead Sea, travellers must bargain with their shiekhs at Jerusalem at so much *per* head, to guarantee them against their depredations. In such case a bevy of the men—a dozen or more—is detailed as a guard, who accompany the sheikhs to protect the travellers. Our company was attended by such a squad of these tawny, wiry creatures, who went skipping up the hill-sides, armed with their long muskets, and often firing at game which they might meet. The protection, purchased at five dollars per head for each traveller, is never violated. These Ishmaelites inhabit Arabia Deserta, traversing east to the Euphrates, north to Syria, west to Palestine, and south into the peninsula of Arabia Proper. They roamed everywhere in the adjacent districts. And so he might be said to dwell in *the presence of* (or before) *all his brethren. Kurtz* reads, *To the east of* all his brethren; but this is not the Hebrew sense. It is *Al-penĕi.* The term here for "*dwelt*" is *tabernacle.* He *shall pitch his tent.* And the meaning of the clause is—he shall follow his nomadic, roaming life, independently of his brethren, and unsubdued by them. His *brethren* may mean the other branches of the Abrahamic household—the Midianites, Edomites, and Israelites; or it may include all people. And this is the history of this wonderful people, that they have seated themselves down where they have pleased, and have not been subjugated by their brethren. And their history is justly claimed as a clear confirmation of the truth of the Mosaic record. "Every addition to our knowledge of Arabia and its inhabitants," says *Kalisch,* "confirms more strongly the Biblical statements. These Ishmaelites became formidable in history under the name of Saracens. They marched out to curb the world to their dominion, and to force the nations to their faith; they inundated Persia, the districts east of the Caspian Sea and India; they carried their victorious arms into Syria and Egypt, and the interior of Africa; they occupied Spain and Portugal, Sicily and Sardinia, and have beyond their native tracts, ascended more than a hundred thrones. Although they sent presents of incense to Persia, and of cattle to Jehoshaphat king of Judah, they were never

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him [w] that seeth me?

14 Wherefore the well was called [x] Beer-lahai-roi; behold, *it is* [y] between Kadesh and Bered.

15 ¶ And [z] Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, [a] Ishmael.

w ch. 31:42. x ch. 24:62; 25:11. y Num. 13:26. z Gal. 4:22. a vs. 11.

subjected to the Persian empire. They are expressly mentioned as independent allies. Nor had the Assyrian and Babylonian kings more than transitory power over small portions of their tribes. Here the ambition of Alexander the great and of his successors received an insuperable check, and a Roman expedition in the time of Augustus totally failed. The Bedouins have remained essentially unaltered since the times of the Hebrews and the Greeks." These Arab tribes justify their robberies by referring to the treatment of their ancestor Ishmael, and his wilderness heritage, as though he had free permission to seize all he could find there.

13. *Name of the Lord.* Heb., *The name of Jehovah.* ¶ *Thou God seest me.* Heb., *Thou* (art a) *God of seeing*—of *vision*—or of *visibility—who revealest thyself.* As her son was to be called, *The Lord hath heard*—or *Heard of God,* so here she calls the *name of Jehovah who spake with her* (the covenant angel) *Thou God of vision.* God sees as well as hears, or *shows Himself*—like "*Peniel*—the face of God," (ch. 32:30.) The idea, most probably, is, Thou art a God that graciously *revealest thyself.* "In the mount the Lord shall be seen." ¶ *Looked.* The idea is here expressed which prompted the name. Heb., *Have I indeed here seen after the vision;* or, *The back parts of my seer—of Him who saw me.* See Exod. 33:23. In Exod. 33:20, God declared to Moses that "no man should see His face alive." And it was only His back that He would show him. And this may express a similar sentiment—either of surprise at having seen God, and survived the sight, or at having been permitted to see even the hidings of Himself. *Gesenius, Tuch, Knobel,* etc. take the former view. Sept., *For I have plainly seen Him that appeared unto me.* Syr., *Behold I have seen a vision after He saw me. Benisch; Do I even still see* (live) *after seeing* (God?) So *Gesenius; Do I then here see* (live) *also after the vision* (to wit, *of God.*) The term rendered "*here,*" (says *Gesenius* in his Thesaurus,) "properly means a striking of the foot on the ground, as indicating the source whence the speaker sprung.

14. *Wherefore the well.* Heb., *One called* (to) *the well.* (Every one—people called it) *it was called. The well of a living one seeing* (God.) *The well of one seeing* (God) *and living—Benisch.* Or, *The well of the living one, my Seer.* Or, *The fountain of the living who beholds me.—Kurtz.* Or, "*Well of life of vision,* i. e., *of life after a vision of God,*" (Judg. 6:22.) The site of this well has lately been discovered. Its present name is *Mai-lahhi-Hagar*—(*Mai* meaning *water,* as *Beer* means *well.*) It lies about twelve miles from *Kadesh,* on the great road from Beersheba to *Jebel es Sur.* Near it is a ruin, now called *Beit Hagar* (house of Hagar) —*Williams' Holy City.* Throughout the patriarchal history this naming of localities by such significant, memorial names is common and interesting. Such a well or stone was a traditional remembrancer of great religious events, calcu-

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

AND when Abram was ninety years old and nine, the LORD [a] appeared to Abram, and said unto him, [b] I *am* the Almighty God; [c] walk before me, and be thou [d] perfect.

a ch. 12 : 1. b ch. 28 : 3; 35 : 11; Exod. 6 : 3; Deut. 10 : 17. c ch. 5 : 22; 48 : 15; 1 Kings 2 : 4; 8 : 25; 2 Kings 20 : 3. d ch. 6 : 9; Deut. 18 : 13; Job. 1 : 1; Matt. 5 : 48.

lated to preserve the history, and hand it down, instead of books and records.

15, 16. *Fourscore and six.* Heb., *The son of fourscore and six years.* Hagar returned into the house of Abram, to whom she communicated the Divine vision. Here the prophecy of the angel was realized. She bore a son, who was called Ishmael. But the text states, with a marked distinctness, that she bare this son to Abram, and that Abram gave him the name *Ishmael.* The patriarch believed that this son of Hagar was the promised and long-desired offspring, through whom he was to be a blessing to later generations. He was, therefore, anxious to mark him as *his son;* and he did this by giving him the name appointed by the angel. See *Kalisch.* But the patriarch must wait yet fourteen years before the son of promise—the covenant son Isaac—shall be granted to him. Then also Ishmael is cast out with his mother at the stern demand of Sarai, but is met again and saved from a death in the wilderness by the same angel of the covenant, (ch. 21.)

CHAPTER XVII.

§ 38. SECOND STAGE OF THE COVENANT—COVENANT SEALED—CIRCUMCISION—ABRAHAM, SARAH.

The time is now at hand when the covenant son is to be born to Abram and Sarai. Thirteen years the patriarch has waited since Jehovah last appeared to him, and his faith that was "counted to him for righteousness" has been undergoing a severe but silent test. It now appears that the natural defect which Sarai had planned to relieve by the substitution of Hagar in her stead, was to be met, not by that carnal expedient, but by the almighty power of God. That which could not be reached by *nature* was to be secured by *promise,* in the *miraculous* seed, thus pointing forward to Jesus of Nazareth. Therefore the time has come when, after having first allowed the unbelieving spirit to make proof of human expedients (1 Cor. 1 : 20), God will show Himself again, and place the fulfilment on the basis of the promise alone, (Gal. 3 : 18.) The covenant, therefore, must now be solemnly and formally SEALED. Abram can as yet see no prospect of the fulfilment, except in the person of Ishmael (vs. 18.) But God assures him that "in Isaac shall thy seed be called," vs. 19, 21; while Ishmael should not be overlooked. This may be regarded as the *second stage of the covenant.*

1. *Ninety and nine years old.* Heb., *Son of ninety and nine years.* This was thirteen years after Ishmael's birth, when the record is careful to fix his age at *eighty-six* years, ch. 16 : 16, thus keeping in view the several stages of the patriarch's history under the special treatment of his covenant God. ¶ *The Lord appeared.* Heb., *Jehovah.* Already Jehovah, the covenant God, had appeared thrice to Abram: first,

2 And I will make my covenant between me and thee, and [e] will multiply thee exceedingly.

3 And Abram [f] fell on his face: and God talked with him, saying,

e ch. 12 : 2; 13 : 16; 22 : 17. f vs. 17.

to simply assure him that he should be blessed, and become a blessing (ch. 12 : 7); second, to promise to him a numerous progeny, as the dust of the earth (ch. 13 : 16); third, to repeat this assurance, and to liken the number of his seed to the stars of heaven (ch. 15 : 5.) The third vision was confirmed by a solemn ceremony of sacrifice, in which God appeared as the sole contracting party, granting to Abram unconditionally the covenant blessings, without requiring anything on his part. Now, however, Abram is to enter into the solemn covenant stipulations, and to receive "the sign and seal of the righteousness of the faith which he had, yet being uncircumcised," (Rom. 4 : 11.) In the previous form or stage of the covenant, the blessing was chiefly that of *the land;* in this stage it is *of the seed.* And this may be regarded as a first step taken in the fulfilment. Accordingly, new names are now to be given to Abram and Sarai, which is significant of a new state of things, and a new character and career. ¶ *The Almighty God.* Heb., *El Shaddai.* This is the name which expresses God's almightiness, and by which He says He was known to the patriarchs, rather than by the covenant name "Jehovah," (Exod. 6 : 3.) This name is found six times in Genesis, and thirty-one times in the book of Job. EL means strong, unshaken, absolute; SHADDAI, the *Unchangeable, Invincible.* This compound name, in both parts, expresses the Divine majesty and all-sufficiency, and impresses us with His sovereign ability to perform all that He had promised. ¶ *Walk before me.* At the former stage the address was, *Fear not,* as an encouragement to the timid. Here it is something further — a direction for the conduct. The one is rather negative, the other positive. "*Trust* in the Lord, and *do good,* so shalt thou dwell in the land, and verily thou shalt be fed." Enoch and Noah walked with God, and were perfect in their generations. *To walk before God,* is to "set the Lord always before one's face," to walk, "as seeing Him who is invisible," to "walk in the light of the Lord." ¶ *And be thou perfect.* Not merely honest and sincere, but holy, for God is holy; and holy as God is holy. God can require nothing less than a perfect obedience, else His law would be imperfect, and would allow of sin. See ch. 5 : 24; 6 : 9, *notes.* There is a hint here that Abram should aim at a steadfast devotedness to God, relying fully on His word, and not trusting in carnal expedients. "The foundation of the Divine calling is a gratuitous promise. But it follows immediately after, that they whom He has chosen as a peculiar people to Himself should devote themselves to the righteousness of God," (Rom. 6 : 13.)—*Calvin.*

2. *I will make my covenant.* This is not the term for making a covenant at the outset, which is in the Heb., *to cut a covenant,* (see ch. 15 : 18.) But the verb means, I will *grant,* or *fix—establish my covenant*—already formally expressed. Here it was to be *sealed,* and thus far executed as an instrument already *signed* by God in the former transaction, but now to receive His confirmatory SEAL. ¶ *Multiply thee exceedingly.* Here the covenant blessing is the *seed,* which is a higher and further stipulation than that of the *land.*

3. *Fell on his face.* This shows

4 As for me, behold, my covenant *is* with thee, and thou shalt be [g] a father of many nations.

5 Neither shall thy name any more be called Abram; but [h] thy name shall be Abraham; [i] for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make [k] nations of thee; and [l] kings shall come out of thee.

7 And I will [m] establish my covenant between me and thee,

g Rom. 4 : 11, 12, 16. h Neh. 9 : 7. i Rom. 4 : 17. k ch. 35 : 11. l vs. 10; ch. 35 : 11; Matt. 1 : 6, etc. m Gal. 3 : 17.

how profoundly impressed the patriarch had now become with God's sovereign majesty. This oriental prostration is still the attitude in religious worship — to fall on the hands and knees, and almost touch the ground with the forehead. ¶ *And God talked with him.* Heb., *Spake with him.*

4. God here repeats the great, high covenant grant. ¶ *As for me.* This is on His part. From vs. 9 He passes to Abram's part. God first engages Himself to us, and then calls on us to engage ourselves to Him. A covenant supposes two parties. But this is a covenant of grace, and therefore not a bargain as between men, but a stipulation and a Gospel command on the basis of all that God has already promised to us. Heb., *I, lo my covenant is with thee, and thou shalt become a father of many nations.* God here lays stress upon the Gospel fact that His covenant of grace is the foundation of all his hopes. Were it not that God's covenant is with Abram, he would have nothing to expect. ¶ *Many nations.* This is, first of all, to be literally granted, that from Abram, so long waiting for family issue, many people and nations should spring forth. And it is also, and in a higher sense, to be spiritually realized—in a vast accession of believing children to the household of faith. In him all families of the earth should yet be blessed. See Gal. 3 : 8. The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abram, saying, *In thee* shall all nations be blessed.

5. Here follows the significant change of name. Abram means *high father*, or *father of exaltation.* In the new name the letter *R* is inserted from a word meaning *multitude*, and so it comes to mean *father of multitude*, (Rev. 2 : 17.) The new name was understood to indicate a new stadium in his history, and a new era in his career, comporting with the name itself. So the name Jacob was changed to that of "Israel," meaning *Prevailer*, in memory of the triumphant wrestling with the angel of the covenant, and as a gracious intimation of his future successes in prayer. So also the name *Cephas* was changed to *Peter*, and the sons of Zebedee were called *Boanerges*, all significant of what they were to be and do. ¶ *I have made thee.* Heb., *I have given thee, given thee to be*, or *appointed, constituted* thee.

6. *Kings shall come out of thee.* Literally, the twelve chiefs of the tribes—the kings of Judah and Israel—the dukes of Edom—the Saracen kings in Asia and Africa. And especially is this to be fulfilled in the church — that all kings shall bow down before the Messiah—the seed of Abraham—and that all the faithful seed of Abraham shall be made priests and kings unto God, (Rev. 1 : 6.)

7. *And thy seed after thee.* The Abrahamic covenant includes the seed of the parent along with himself. "Now to Abraham and his seed were the promises made." The

and thy seed after thee, in their generations, for an everlasting covenant; [n] to be a God unto thee, and to [o] thy seed after thee.

8 And [p] I will give unto thee, and to thy seed after thee, the land [q] wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [r] I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

n ch. 26 : 24; 28 : 13; Heb. 11 : 16. o Rom. 9 : 8. p ch. 12 : 7; 13 : 15; Psa. 105 : 9, 11
q ch. 23 : 4; 28 : 4. r Exod. 6 : 7; Lev. 26 : 12; Deut. 4 : 37; 14 : 2; 26 : 18; 29 : 13.

great chief personage contemplated in *the seed* is *Jesus*. "He saith not, And to seeds as of many, but as of one; and to thy seed, which is Christ," (Gal. 3 : 16.) But the seed does also include all who are in Christ. "So then they which be of faith are blessed with faithful Abraham, (Gal. 3 : 9.) This household feature of the covenant is perpetual. It was from the beginning the plan of God to propagate His church by means of a pious posterity; and in His covenant provision, He is pleased to compass in His arms of love not only the parent, but the infant children also. This was definitely fixed by the very terms of the covenant, and in the very form of the covenant seal. And it has thus always been a feature of the church. And it comes down to us under the New Testament dispensation: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. For the promise is unto you, and to your children," (Gal. 3 : 29; Acts 2 : 39.) The seed of Abram according to the flesh—the Jewish people—has great promises as a people, (Rom. 4.) ¶ *An everlasting covenant.* By this large term, the perpetuity of the engagement is signified—looking even beyond the earthly generations. The covenant can never fail. So the apostle calls it "an everlasting covenant," Heb. 13 : 20, and its blessings are everlasting. ¶ *To be a God unto thee.* There can be no higher grant than this, that God be a God to us—to give Himself to us—to put all His attributes and resources under contribution for our highest good. And this is not to us alone, but *to our seed* after us, according to the terms of this covenant. (1.) This Abrahamic covenant is a covenant of grace. (2.) The church was represented by Abraham and his house—God's chosen ones—and he the father of the faithful, believing ones. (3.) The Abrahamic covenant—that is, the covenant of grace, is still in operation, and we live under the new dispensation of it, where there is only a more spiritual unfolding and administration of its benefits with more spiritual seals, suitable to the new economy.

8. Here follows a repetition of the *land-grant*—the earthly Canaan—to Abraham and his natural seed, and the heavenly Canaan to Abraham and his spiritual seed. The natural seed of Abraham have this title to Canaan, which is not vitiated by their exclusion from it, and which they may yet literally possess, though nothing is said of this in the New Testament; and it could, at any rate, be only an inferior item in the covenant grant. "The meek shall inherit the earth." Here "the temporal and spiritual are brought together. They are to have the promised land for their perpetual heritage, and God is to be *their God.* As "an everlasting possession," the reference is to the heavenly Canaan.

9. Here God passes to impose upon Abraham the corresponding covenant obligations. It is part of

10 This *is* my covenant, which ye shall keep between me and you, and thy seed after thee; [s] Every man-child among you shall be circumcised.

s Acts 7 : 8.

God's grace to us sinners that He does not leave us to ourselves, but binds us fast to Himself by gracious and holy obligations. We are to recognize such obligation as a privilege. Family religion is here enjoined, and it is enforced by all the terms of the household covenant. The parent who finds his children cared for, and required by God in His service, and provided for by His grace, will surely find a motive to cultivate family piety.

10. "God inscribes His covenant in the flesh of Abraham."—*Calvin.* ¶ *My covenant.* The sign or sacrament is here called the covenant, because it exhibits the covenant promise, and it is the seal set upon the covenant, which makes the covenant good, and so far executes it. The covenant stipulation or agreement is, "Every man-child among you shall be circumcised." So in the Lord's Supper the cup is called the New Testament in Jesus' blood, (Luke 22 : 19, 20.) The apostle informs us of the true nature of this ordinance, and thus of a *sacrament*, as such, that it is a *sign and seal*, in the passage in Romans which refers to this transaction: "And he received the *sign* of circumcision, the SEAL of the righteousness of the faith which he had, being yet uncircumcised," (Rom. 4 : 11.) It is an outward *sign* of an inward grace, and a *seal* also, whereby the signature is formally attested and authenticated. As in a deed or instrument of conveyance, there is first the signature, and then the seal which confirms it, and in so far executes the instrument. But it needs also beyond that, to be *delivered*. And this calls for the hand of *faith*. ¶ *Circumcised.* It has been contended by some, partly on the ground of a statement in Herodotus, that circumcision was derived from the Egyptians. But even if it had been practised among them, this would not hinder its being employed by God as a sacred rite, for sealing His covenant. The presumption, however, is, that it was not practised among other nations generally, as it was meant to be distinctive, and to set a mark upon the Hebrew people, separating them from others as the Lord's. It was the badge of nationality, as well as a sacramental rite, "a token of the covenant between God and the people," (vs. 11.) It is said to have been in use among the Ethiopians, Phenicians, and South Sea Islanders; but it is questionable whether it was the same rite, and it may have been derived from the Hebrews by tradition. And if, as is maintained by some, it was practised among the Egyptians before the time of Joseph, there is here no copying of Pagan institutes, but an adoption of the rite for important reasons, and in new connexions, pointing to God and holiness. It is plain that it was not in use among the Egyptians in any such connexion, as here; though it is said that it was there known as a *sacred* rite, practised only among those who were admitted to the *mysteries*, and also that it was confined to the priestly order. If this be so, then the Israelites would understand from its adoption in their case, that they were a kingdom of *priests*, which was the truth which God would urge upon them, (Exod. 19 : 6.) Yet it would seem that as this rite was enjoined upon Abraham about twenty years after coming out of Egypt, many whom he is now enjoined to circumcise (having come up with him out of Egypt) would already

11 And ye shall circumcise the flesh of your foreskin; and it shall be [t] a token of the covenant betwixt me and you.

t Acts 7 : 8; Rom. 4 : 11.

have been circumcised there or since by their Egyptian parents. Besides, Pharaoh and all his multitudes are spoken of as *uncircumcised*, (Ezek. 31 : 18.) This matters little, however. God could appoint the rainbow for a sign of His covenant to Noah, even though it may have appeared in the cloud before. And so He could appoint this rite for His covenant seal, even though other nations had used it, or something like it, in other connexions. The idea expressed in circumcision was, (1.) To mark Israel as a seed of promise, and through them to point to the *coming One—the seed, which is Christ.* (2.) To point to Him as the miraculous seed, who does not, and cannot come by natural generation, because of the natural corruption which is here intimated. (3.) It implies that by this badge of the covenant, one's life and his generations may be regarded as the Lord's, dedicated to him, "bearing in his body the marks" of the dedication, so that in all his earthly relations he is to remove the impurity, and circumcise the foreskin of his heart, Lev. 26 : 41; Deut. 10 : 16; 30 : 6; Jer. 4 : 4; 9 : 25, and present the body, a sacrifice of the life, holy, acceptable to God. It was thus of the same general import as the New Testament seal of baptism. It was a putting off of the impurities of the carnal nature, and thus denoted *sanctification* at the seat and fountain of manhood. *Flesh-mortifying* — was also set forth — *repentance.* And while it signified that everything which is born of man is polluted, it also showed that salvation would proceed from the blessed seed of Abraham, "*which is* CHRIST," (Gal. 3 : 16.) As a *sign*, then, it is intended to set forth such truths as these, of repentance, and flesh-mortifying and santification, and devotement to God; and also the higher truth of the seed of promise which Israel was to become, and the *miraculous seed, which was Christ.* And as a *seal*, it was to authenticate God's signature, and confirm His word of covenant promise, and execute the covenant on God's part, making a conveyance of the blessings to those who set their hand to this seal by faith. In the case of the children of believers, the blessing was to be granted to them on the faith of the parents; and it might be expected, in the very act of performing upon them the painful rite which marked them in their flesh, as the Lord's. Under the New Testament economy of the same covenant of grace—after "*the seed*" had come—the seal is more adapted to the more spiritual dispensation, but it is of the same general import as regards dedication and *regeneration* and *sanctification.* It is now significant of *birth, generation*, but of the higher birth—*from above—of the spirit—regeneration*—in order to entrance into the church or kingdom of God. It now marks the professed believers and their seed by this ordinance of the visible church. And so it is a seal of the same *household covenant.* As such it was practised by the apostles in the early church. Acts 16 : 33, the jailer "was baptized, *he, and all his, straightway.*" Acts 16 : 15, Lydia was baptized, and *her household*, while circumcision was set aside as not binding upon Gentile converts, (Acts 15 : 24, 28, 29.)

11. *A token.* Heb., (*A sacramental*) *sign*, setting forth the truth conveyed in the covenant, and a badge also of the nationality of the covenant people. "It is worthy of remark, that in circumcision (after Abraham himself) the parent is the voluntary imponent, and the child

12 And he that is eight days old [u] shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thine house, and he that is bought with

u Lev. 12 ; 3 ; Luke 2 : 21 ; John 7 : 22 ; Phil. 3 : 5.

merely the passive recipient of the sign of the covenant. Hereby is taught the lesson of parental responsibility and parental hope. This is the first formal step in a godly education, in which the parent acknowledges his obligation to perform all the rest. It is also, on the command of God, the formal admission of the believing parent's offspring into the privileges of the covenant, and cheers the heart of the parent in entering upon the parental task. This admission cannot be reversed but by the deliberate rebellion of the child. Still farther, the sign of the covenant is to be applied to every male in the household of Abraham. This indicates that the servant or serf stands in the relation of a child to his master or owner, who is therefore accountable for the soul of his serf as for that of his son. It points out the applicability of the covenant to others, as well as the children of Abraham, and therefore its capability of universal extension when the fulness of time should come."—*Murphy.*

12. *Eight days old.* Heb., *Son of eight days.* The time is here specified. It is significant. It was after a week's round, when a new period was begun, and thus it was indicative of starting anew upon a new life. The seventh day was a sacred day. And this period of seven days was a sacred period, so that with the eighth day a new cycle was commenced. Besides the eighth day, and the day after the Sabbath-day was also sacred, in other connexions, as foreshadowing the Christian Sabbath. The old Sabbath was the last day of the week, signifying that we can rest, under the law, only after our work is done, and our obedience rendered. But the eighth-day Sabbath, the first day of the new week, signifies that we are first to rest in Christ, and then go forth to our work. Mark the language, "After eight days," (John 20 : 26.) This rite was to be performed on the eighth day after birth, even though the day came on a Sabbath. All creatures newly born were regarded as unclean for seven days, and might not sooner be offered to God, (Lev. 12 : 2, 3 ; 22 : 27.) Under the old covenant, as everything pointed forward to Christ the God-man—Son of man—so every offering was to be a *male,* and every covenant rite was properly enough confined to the males. The females were regarded as acting in them, and represented by them. Under the New Testament this distinction is not appropriate. It is not "*male and female,*" (Gal. 3 : 28 ; Col. 3 : 11.) ¶ *Born in the house.* Here the rite is enjoined in case of household servants or slaves who were *born in the house*—a class often so described, (vs. 13.) The last phrase qualifies the whole foregoing. The Heb. reads, "And a son of eight days shall be circumcised to you. Every man-child in your generations—the one born in the house—and the purchase of (silver) money—of every son of a stranger who is not of thy seed"—showing that those "born in the house" refer to such as were not their own children, but "*of strangers.*"

13. *Must needs be.* Heb., *Shall be.* Here this injunction as to household slaves—born in the house, or purchased—is repeated, for it needed to be impressed upon them, and it might else be omitted. But it was a special

thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul [w] shall be cut off from his people; he hath broken my covenant.

w Exod. 4 : 24.

feature of God's plan to show all along to the Hebrews that this particularism which chose them from other nations, and separated them to God as His covenant people, was in order to universality, and to an extension of the covenant blessings to all people.

14. Here follows the penalty of neglect in this covenant rite. ¶ *That soul.* Heb., *That person.* The Sept. and Sam. add, "on the eighth day." So far as parents were concerned, this penalty would lead them to carefully observe this rite for their children's sake. This motive is also urged under the Gospel. "Repent and be baptized every one of you in the name of Jesus Christ, etc., for the promise is unto you and to your children," (Acts 2, 39.) Parents are exhorted to repent and come into the church for their children's sake, because they are admitted to a share in the covenant blessing. Neither circumcision nor baptism is a saving ordinance. Nothing, of course, is here said of children perishing for lack of baptism under the New Testament, though the plain duty of the Christian parent is to have the child designated and acknowledged as one of the visible membership, and entitled to this high privilege. There is neither hereditary regeneration nor baptismal regeneration anywhere taught in the Scripture. But the parent has strong encouragements to Christian fidelity, and God binds Himself especially to bless the means that Christian parents use for their children's salvation. ¶ *Cut off from among his people.* This phrase, first of all, means exclusion from the covenant membership and treatment as a Gentile or alien. This was sometimes accompanied with the sentence of death, (Exod. 31 : 14.) In the wilderness the Israelites seem to have omitted the ordinance, as being themselves under a temporary suspension of covenant relations, and the omission was visited with special Divine chastisements, Num. 14 : 22–24; Josh. 5 : 5, 6. See Lev. 17 : 10, where the phrase seems to refer to temporal death. Compare Exod. 31 : 14. The phrase is used about twenty times in this sense. This punishment is often denounced against the most grievious crimes under the law. It signifies that all the evil should overtake the transgressor, from which, through God's covenant, he was defended. It was open to every one to become his accuser and procure his death. And even if he escaped this, he lived in continual fear that God might, in some immediate manner, bring the punishment upon him, (Exod. 4 : 24.) Hence we find that in the case of some this threatening was followed by death, (Num. 15 : 30, 31.) Some of the Jewish authors understand this phrase to include even a temporal and eternal damnation. Some greatly mistake who think they can, with impunity, neglect the sacrament either of baptism, or of the Lord's Supper, and what Christ has appointed for our strengthening and salvation, how can we neglect, and prosper? "With the mouth confession is made unto salvation." ¶ *Broken my covenant.* Chald., *Hath made void my covenant.* Sept., *Hath (scattered) frustrated my covenant.*

15. *Sarai.* The etymology of this name is not clear. It is commonly understood to mean "*my Princess,*"

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, [x] and give thee a son also of her: yea, I will bless her, and she shall be *a mother* [y] of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, [z] and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

x ch. 18 : 10. y ch. 35 : 11; Gal. 4 : 31; 1 Pet. 3 : 6. z ch. 18 : 12; 21 : 6.

and *Sarah* "*Princess*," in general. *Ewald* takes it to be an adjective form meaning *contentious*. *Fürst* renders it *tyrannical*. *Kurtz* agrees with *Iken*, that it means *nobility*; while *Sarah* means *to be fruitful*. This agrees with the context, vs. 16, "*She shall become nations*." The *Gr.* has it *Sarra*. Some make the final *h* to mean here the same as in the name Abra*h*am—*a multitude*—and so it would mean *princess of a multitude*. "God gives the name before the thing signified, as a support to weak faith."

16. *A son also of her*. This was the first positive declaration of Sarah's part in the covenant as mother of the promised seed. So she is to become the mother of nations and of kings. This assurance was contrary to all their expectations, and to all natural prospects. It was therefore a challenge for their faith in the simple word of promise. "Against hope Abram believed in hope that he might become the father of many nations," etc., (Rom. 4 : 18, 19.) It was not fit that the mother of the covenant people, who was to teach His name and to propagate His religion, should be a foreign-born maid like Hagar. ¶ *She shall be*. Heb., *She shall become nations*. Gr., *He shall be*. See vs. 6. The bondmaid was not the proper one to be the mother of the covenant seed. God would extend her preëminence far and wide, which in her former name had been restricted.

17. Abraham, who at first had fallen upon his face in devout reverence and awe of God's majesty, now falls on his face in mingled adoration, astonishment, and joy. Onk., *Rejoiced*. Targ. Jer., *Marvelled*. See Psa. 126 : 1, 2; Job 8 : 21. See ch. 18 : 12, 13. The son was called "*Isaac*," (meaning "*laughter*,") vs. 19, by Divine direction. The context shows that there was here nothing like contempt or derision of God's word, but quite the contrary. "*Shall it be so indeed*." Can this be? This that was only too good to be thought of, and too blessed a consummation of all his ancient hopes, to be now at this late day so distinctly assured to him by God Himself. Yet it would not be wonderful if he also in his laughter expressed a hidden doubt of what seemed in itself so absurd, so ridiculous in its more natural aspects. And if so, then we can also understand his meaning in the ensuing passage.

18. *O that Ishmael*. As if he yet cleaved to Ishmael, whom he had already in hand, and would be content if he could enjoy the Divine favor as the covenant son. Doubtless, he had rested his hope of the promise very much upon this son of the bondwoman, and had become used to the idea that the blessings of the covenant were to come through him. Or, it may be that he sees in this promise of a new son and heir only a rejection of Ishmael, so that his first feeling after the surprise is

19 And God said, [a] Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and [b] will multiply him exceedingly: [c] twelve princes shall he beget, [d] and I will make him a great nation.

21 But my covenant will I establish with Isaac, [e] which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were

a ch. 18:10; 21:2; Gal. 4:28. b ch. 16:10. c ch. 25:12-16. d ch. 21:18. e ch. 21:2.

to plead for him. ¶ *Live before thee.* Be a sharer in the Divine favor and in the covenant blessings, and not be cast off. This is a natural outburst of parental anxiety. All the greater, perhaps, as he seemed the unfortunate son.

19. *Indeed.* Heb., אֲבָל *But indeed.* An emphatic term, as if to deny the contrary thought, couched, perhaps, in Abraham's plea for Ishmael. "You need not doubt it. *Indeed,* on the contrary, Sarah is bearing thee a son." ¶ *Isaac.* Heb., *Laughter.* Referring to the laugh of Abraham as more of joy than of incredulity. ¶ *My covenant.* This was to be the covenant son—the son of promise—the type of Christ—the channel of blessing to the nations. As it is written, "In Isaac shall thy seed be called," (Rom. 9:7.)

20. *As for Ishmael.* Meanwhile Ishmael should not be cut off. God's covenant with Isaac should not lead to the rejection and exclusion of Ishmael. He should also enjoy the Divine favor. Abraham's prayer for him was heard. His blessings were to be chiefly temporal. He should become great and powerful—occupy large districts; twelve princes should descend from him—as twelve from Jacob (ch. 25:12-16) and the dread of his name should inspire respect and fear. But the salvation of mankind was to proceed not in the channel of earthly conquest and grandeur, but of spiritual gifts.

21. *But.* The higher distinction and stipulation is reserved for *Isaac,* the son of the free woman—the covenant son—the son of promise. His blessings should be preëminent, as the channel of blessing to all nations, while Ishmael should be a marauder and despoiler of all. "In Isaac shall thy seed be called." He is the son of the house, the other is the servant. He is the type of the regenerate—born of God—type of the evangelical, as distinct from the other, the legal. He is the son given by *promise,* not coming by *nature.* And he is also the type of the miraculous seed, which is Christ, (Gal. 4:27-29.) ¶ *This set time.* This time next year. See ch. 21:2.

22. *God went up.* Chal., *The glory of the Lord went up.* The shekinah—the symbol of the visible presence of God. But the Heb. expresses the fact that God was personally present, revealing Himself in some visible form, (vs. 1.)

23. Abram's obedience to God's injunctions, and his observance of the sacramental ordinance, is now recorded. (1.) He did it *thoroughly and fully,* omitting none of all his

born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son;

27 And [f] all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

f ch. 18:19.

house. Every male among them—his children and servants all under his roof, (vs. 23.) (2.) He observed the rite in his own person, not making it a duty for others and for all but himself, but including himself with the others. And this he did at his advanced age, when he was nearly a hundred years old, (vs. 24.) Aged piety is beautiful, and has the Divine blessing in large measure. (3.) He commanded his children and his household after him, that they might keep the way of the Lord, (Gen. 18:19.) This boy of thirteen years of age, poor Ishmael, might have claimed to judge for himself, if he had been so trained as to be left to himself. This is the age at which a boy became a son of the law, and was regarded as of age to take the sacrament of the passover—twelve to thirteen years of age. Jesus went up to the passover at twelve. Ishmael was now thirteen. Children, when they come to such years of discretion; should be taught their duty in regard to assuming sacramental obligations, and coming forward to the full benefits of the Christian church, (vs. 25.) (4.) *It was a household dedication.* The aged patriarch and the youthful son, and all the men-servants, no matter how they came into the household, were thus marked as sharers in the covenant, and the patriarch's house was stamped in their very flesh as the Lord's, (vss. 26, 27.) Domestic piety is beautiful. The passover and circumcision were both of them household seals, and so are baptism and the Lord's Supper. Everywhere there are the simple elements—a little bread and wine, and a little water—and what doth hinder? (Acts 8:36.) And God is faithful. Christ is the Head of His house, as the covenant Son in whom we have all blessings. Parental fidelity God covenants to bless. "For I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham all that He hath promised," (ch. 18:19.)

APPENDIX.

The recent work of *Keil* and *Delitzsch*, on the Pentateuch, has fallen into the hands of the author since the foregoing pages were written, as also certain other late productions; from which a few supplementary NOTES are here appended, without burdening the running comments, and too valuable to be omitted.

INTRODUCTION.

On the important point of the Mosaic authorship, it is argued summarily thus:

"The five Books of Moses occupy the first place in the Canon of the Old Testament, not only from their peculiar character as the foundation and norm of all the rest, but also because of their actual date, as being the oldest writings in the Canon, and the groundwork of the whole of the Old Testament literature—all the historical, prophetical, and poetical works of the Israelites subsequent to the Mosaic era, pointing back to the law of Moses as their primary source and type, and assuming the existence, not merely of the law itself, but also of a book of the law, of precisely the character and form of the five Books of Moses."

2. "The internal character of the book is in perfect harmony with this indisputable fact that the Pentateuch is as certainly presupposed by the whole of the post-Mosaic history as the root is by the tree. For it cannot be shown to bear any traces of post-Mosaic times and circumstances. On the contrary, it has the evident stamp of Mosaic origin, both in substance and in style. All that has been adduced as proof of the contrary by the so-called modern criticism, is founded either upon misunderstanding and misinterpretation, or upon a misapprehension of the peculiarities of the Semitic style of historical writing, or, lastly, upon doctrinal prejudices, in other words, upon a repudiation of all the supernatural characteristics of Divine revelation, whether in the form of miracle or prophecy. The Pentateuch answers all the expectations which a study of the personal character of Moses could lead us justly to form of any work composed by him. In him the patriarchal age terminated, and the period of the law began—consequently we expect to find him as a sacred historian, linking the existing revelation with its patriarchal and primitive antecedents. As a mediator of the law he was a prophet, and we expect from him therefore an incomparable prophetic insight into the ways of God, in both past and future. He was learned in all the wisdom of the Egyptians—and a work from his hand would therefore show, in various intelligent allusions to Egyptian customs, laws and incidents, the well educated native of that land; Gen. 40 : 16; 41 : 14; 44 : 5; 50 : 2, 3, 26; Exod. 2 : 3; 7 : 8 to 10 : 23; 22 : 19; Lev. 18 : 23; 20 : 15, 16; Numb. 13 : 23; 11 : 5; Deut. 11 : 10, 11; 25 : 2, 3; 7 : 15; 28 : 27; 35 : 60. It also presents so many marks of the Mosaic age and the Mosaic spirit that it is *a priori* probable that Moses was its author. How

admirably, for example, was the way prepared for the revelation of God at Sinai by the revelations recorded in Genesis of the primitive and patriarchal times!

There is also the unity of plan that we might expect, and the childlike simplicity of style; with an antiquated feature, which is common to all the five books, and distinguishes them essentially from all the other writings of the Old Testament.

There are also express statements that the Pentateuch was written by Moses himself; Exod. 17 : 14; 24 : 3, 4, 7; (see 20 : 2–17;) ch. 21 to 23; ch. 34 : 27; Numb. 33 : 2. It is true that these statements furnish no direct evidence of the Mosaic authorship of the entire Pentateuch. But from the fact that the covenant of Sinai was to be concluded, and actually was concluded, on the basis of a written record of the laws and privileges of the covenant, it may be inferred, with tolerable certainty, that Moses committed all those laws to writing, which were to serve the people as an inviolable rule of conduct towards God. And from the record which God commanded to be made of the two historical events already mentioned, it follows unquestionably, that it was the intention of God that all the more important manifestations of the covenant fidelity of Jehovah should be handed down in writing in order that the people, in all time to come, might study and lay them to heart, and their fidelity be thus preserved towards their covenant God. That Moses recognised this Divine intention, and for the purpose of upholding the work already accomplished through his mediatorial office, committed to writing, not merely the whole of the law, but the entire work of the Lord in and for Israel—in other words, that he wrote out the whole Pentateuch in the form in which it has come down to us, and handed over the work to the nation before he departed this life, that it might be preserved and obeyed, is distinctly stated at the conclusion of the Pentateuch in Deut. 31 : 9, 24. This testimony is confirmed by Deut. 17 : 18; 28 : 58, 61; 29 : 21; 30 : 10; 31 : 26.—*Keil and Delitzsch.*

HISTORICAL CHARACTER OF THE PENTATEUCH.

Of the reality of the Divine revelations, accompanied by miracles and prophecies, the Christian (i. e., the believing Christian,) has already a pledge in the miracle of regeneration, and the working of the Spirit in his own heart. We have here, as historical facts, the natural miracles, and the testimony of eye witnesses, ensuring their credibility, in the case of all the events of Moses' own time—that is, of all in the last four books of Moses. The legal code contained in these books is now acknowledged by the most naturalistic opponents of biblical revelation to have proceded from Moses, so far as its most essential elements are concerned; and this is, in itself, a simple confession that the Mosaic age is not a dark and mythical one, but falls within the clear light of history. The historical events of these books contain no traces of legendary transmutation, or mythical adornment of the actual facts. Cases of discrepancy, which some critics have adduced as containing proof of this, have been pronounced by others of the same theological school to be quite unfounded."—*Keil and Delitzsch.*

The biblical account of the creation can also vindicate its claim to be true and actual history, in the presence of the doctrines of philosophy, and the established results of natural science. So long, indeed, as philosophy undertakes to construct the universe from general ideas, it will be utterly unable to comprehend the creation. But ideas will never explain the existence of things. Creation is an act of the personal God, not a process of nature, the de-

velopment of which can be traced to the laws of birth and decay that prevailed in the created world."

"The bible also mentions two events of the primeval age, whose effect upon the form of the earth, and the animal and vegetable world no natural science can explain. These are, (1.) The *curse* pronounced upon the earth in consequence of the fall of our race, by which even the animal world was made subject to φθορα; (Gen. 3 : 17; Rom. 8 : 20;) and, (2.) the *flood*, by which the earth was submerged, even to the tops of the highest mountains, etc.

"Hence, if geological doctrines do contradict the account of the creation contained in Genesis, they cannot shake the credibility of the Scriptures."—*Keil and Delitzsch.*

SOURCES. (*Introduction, p.* 34.)

"That the hypothesis which traces the interchange of the two names of God in Genesis to different documents does not suffice to explain the occurrence of 'JEHOVAH ELOHIM' in ch. 2 : 4 to 3 : 24, even the supporters of this hypothesis cannot possibly deny. Not only is God called Elohim alone in the middle of this section, *viz.*, in the address to the serpent—a clear proof that the interchange in these names has reference to the difference in their significations—but the use of the double name, which occurs here twenty times, though rarely met with elsewhere, is always significant. In the Pentateuch we only find it in Exod. 9 : 30. In the other books of the Old Testament in Sam. 7 : 22, 25; 1 Chron. 17 : 16, 17; 2 Chron. 6 : 41, 42; Ps. 84 : 8, 11; and Ps. 50 : 1, where the order is reversed, and in every instance it is used with peculiar emphasis, to give prominence to the fact that Jehovah is truly *Elohim*, whilst in Ps. 50 : 1, the Psalmist advances from the general name El and Elohim to Jehovah, as the personal name of the God of Israel. In this section Jehovah Elohim is expressive of the fact that Jehovah is God, or one with Elohim. Hence *Elohim* is placed after Jehovah—for the constant use of the double name is not intended to teach that *Elohim*, who created the world, was Jehovah, but that Jehovah, who visited man in Paradise, who punished him for the transgression of His command, but gave him promise of a victory over the tempter, was Elohim, the same God who created the heavens and the earth.

"Jehovah, therefore, is the God of the history of salvation. This is not shown in the etymology of the name, but in its historical expression, (see ch. 12, ch. 15 : 7. The preparation for redemption commenced in Paradise. To show this, Moses has introduced the name of Jehovah into the history in ch. 2, and has indicated the identity of Jehovah with Elohim, not only by the constant association of the two names, but also by the fact that in the heading (vs. 4,) he speaks of the creation described in ch. 1, as the work of JEHOVAH ELOHIM."—*Keil and Delitzsch, pp.* 75, 76.

CHAPTER I.

1. *Bara* (in Kal.,) means always *to create*, and is applied only to a Divine creation—the production of that which had no existence before. It is used for the creation of man, (vs. 27; ch. 5 : 1, 2,) and of every thing new which God creates, whether in the kingdom of nature (Numb. 16 : 30,) or of grace, (Exodus 34 : 10; Ps. 51 : 10.

5. THE FIRST DAY = *day one.* Like the numbers of the days which follow, it is without the article, to show that the different days arose from the constant recurrence of "evening and morning." It is not till the sixth and last day that the article is used, (vs. 31,) to indicate the termination of the work of creation upon that day. It is to be observed that the days of crea-

tion are bounded by the coming on of evening and morning, and they are not reckoned from evening to evening, but from morning to morning. They must hence be regarded not as periods of time of incalculable duration of years, or thousands of years, but as simple earthly days.

26. Man is the image of God by virtue of his spiritual nature—of the breath of God by which the being formed from the dust of the earth became a living soul. The rest of the world exists through the word of God—man through His own peculiar breath. This breath is the seal and pledge of our relation to God, of our God-like dignity—and man possessed a creaturely copy of the holiness and blessedness of the Divine life. This concrete essence of the Divine likeness was shattered by sin; and it is only through Christ the brightness of the Divine glory, and the expression of His essence (Heb. 1 : 3,) that our nature is transformed into the image of God again, (Col. 3 : 10; Eph. 4 : 24.)

29. *Every green herb.* "According to the creative will of God men were not to slaughter animals for food, nor were animals to prey upon one another: consequently the fact which now prevails universally in nature, and the order of the world—the violent and often painful destruction of life—is not a primary law of nature, nor a Divine institution founded in the creation itself, but entered the world along with death at the fall of man, and became a necessity of nature through the curse of sin. It was not until after the flood that men received authority from God to employ the flesh of animals, as well as the green herb, for food, (ch. 9 : 3.) And the fact, that according to the biblical view, no carnivorous animals existed at the first, may be inferred from the prophetic announcement in Isa. 11 : 6–8; 65 : 25. The subjection of the animal world to the bondage of corruption in consequence of the curse, may have been accompanied by a change in the organization of the animals, though natural science could neither demonstrate the fact, nor explain the process.—*Keil and Delitzsch, pp.* 66, 67.

CHAPTER II.

2, 3. As the six creative days, according to the words of the text, were earthly days of ordinary duration, we must understand the seventh in the same way; and that all the more, because in every passage in which it is mentioned as the foundation of the theocratic Sabbath, it is regarded as an ordinary day; Exod. 20 : 11; 31 : 17.—*Keil and Delitzsch, p.* 70.

Verse 4 to ch. 4 : 26, gives the history ("*generations,*") of the heavens and the earth.

As in ch. 5 : 1, the creation of the universe forms the starting point to the account of the development of the human race, through the generations of Adam, and is recapitulated for that reason, so here the creation of the universe is mentioned as the starting-point to the account of its historical development, because this account looks back to particular points in the creation itself, and describes them more minutely as preliminaries to the subsequent course of the world.

5–25. "The creation of the plants is not alluded to here at all, but simply the planting of the garden of Eden. The growing of the shrubs, and sprouting of the herbs is different from the creation, or first production of the vegetable kingdom, and relates to the growing and sprouting of the plants and germs which were called into existence by the creation, the natural development of the plants as it had steadily proceeded ever since the creation. This was dependent upon rain and human culture. Their creation was not. Moreover, the shrub and herb of the field do not embrace the whole of the vegetable productions of the earth. The term '*field*' forms only a part of the earth, or ground. The

shrub of the field consists of such shrubs and tree-like productions of the cultivated land as man raises for the sake of their fruit—and the herb of the field, all seed-producing plants, both corn and vegetables, which serve as food for man and beast."—*Keil and Delitzsch, pp.* 77, 78.

7. "The vital principle in man is different from that in the animal and the human soul from the soul of the beast. The difference is indicated by the way in which man received the breath of life from God, and so became a living soul. God breathes directly into the nostrils of the one man, in the whole fulness of His personality the breath of life, that in a manner corresponding to the personality of God, he may become a living soul. His immaterial part is not merely soul, but a soul breathed entirely by God, since spirit and soul were created together by the inspiration of God."—*Keil and Delitzsch,* pp. 79, 80.

15–17. "*The tree of life* was to impart the power of transformation into eternal life. The *tree of knowledge* was to lead man to the knowledge of good and evil, and according to the Divine plan this was to be attained through his not eating of its fruit. By obedience to the Divine will he would have attained to a godlike knowledge of good and evil; that is, to one in accordance with his own likeness to God. But as he failed to keep this Divinely appointed way, and ate the forbidden fruit in opposition to the commands of God, the power imparted by God to the fruit was manifested in a different way. He learned the difference between good and evil from his own guilty experence.—p. 86.

"The knowledge of good and evil which man obtains by going into evil is as far removed from the true likeness of God, which he would have attained by avoiding it, as the imaginary liberty of a sinner, which leads into bondage and sin, and ends in death, is from the true liberty of a life of fellowship with God."

18–25. In ch. 1 : 27, the creation of the woman is linked with that of the man: but here the order of sequence is given, because the creation of the woman formed a chronological incident in the history of the human race, which commences with the creation of Adam. The circumstance that in vs. 19, the formation of the beasts and birds is connected with the creation of Adam by the *imperf,* with *vav consec,* constitutes no objection to the plan of creation given in ch. 1. The writer who was about to describe the relation of man to the beasts, went back to their creation in the simple method of the early Semitic historians, and placed this first instead of making it subordinate: so that our modern style of expressing the same thought would be simply this: "God brought to Adam the beasts which he had formed." "That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all—by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races."—*Delitzsch.*

CHAPTER III.

14–18. "The κτισις, ("*creature,*") including the whole animal creation, was made subject to vanity and the bondage of corruption (Rom. 8 : 20, 21,) in consequence of the sin of man. Yet this subjection is not to be regarded as the effect of the curse which was pronounced upon the serpent having fallen upon the whole animal world, but as the consequence of death passing from man into the rest of the creation, and thoroughly pervading the whole. The creation was drawn into the fall

and forced to share its consequences, because the whole of the irrational creation was made for man, and made subject to him as its head—consequently the ground was cursed for man's sake, but not the animal world for the serpent's sake, or even along with the serpent."—(p. 98.) "Just as a loving father when punishing the murderer of his son might snap in two the sword or dagger with which the murder had been committed."—*Chrysostom.*

"Although this punishment fell literally upon the serpent, it also affected the tempter in a figurative or symbolical sense. He became the object of the utmost contempt and abhorrence, and the serpent still keeps the revolting image of Satan perpetually before the eye. This degradation was to be perpetual, while all the rest of the creation should be delivered from the fate into which the fall has plunged it; (according to Isa. 65 : 25,) the instrument of man's temptation is to remain sentenced to perpetual degradation in fulfilment of the sentence, 'All the days of thy life,'—and thus to prefigure the fate of the real tempter, for whom there is no deliverance."—*Hengstenberg Chris.*, 1 : 15.

There is an unmistakable allusion to the evil and hostile being concealed behind the serpent. "*Thou* (not thy seed,) shalt crush his heel."—(p. 101.) And so, we may add, there is the plain allusion in the former clause to the Personal Seed, which is Christ; "He shall bruise thy head."

20–24. *Eve.* Adam manifested his faith in the name which he gave to his wife—"because she became the mother of all living,"—*i. e.*, because the continuance and life of his race were guaranteed to the man through the woman. ¶ *Take also of the tree of life.* From the "*also*," it follows that the man had not yet eaten of the tree of life. And after he had fallen through sin into the power of death, the fruit which produced immortality could only do him harm. For immortality in a state of sin is not the ζωη αιωνιος which God designed for man, but endless misery which the Scriptures call the second death; (Rev. 2 : 11; 20 : 6, 14; 21 : 8.) The expulsion from Paradise, therefore, was a punishment inflicted for man's good, intended while exposing him to temporal death, to preserve him from eternal death."—(*K. and D.*)

CHAPTER IV.

1–8. Abel offered the fatted firstling of his flock, the best that he could bring—but Cain only brought a portion of the fruit of the ground, and not the first fruits. The state of mind towards God with which they were brought, manifested itself in the selection of the gifts. In the case of Abel it was *faith*; Heb. 11 : 4.

9–15. *Driven away from the face of the earth*—(*adamah.*) This is the district of *Eden*, outside of Paradise, (vs. 16,) where Cain had carried on his agricultural pursuits, and where God had revealed His presence to men after the expulsion from the garden; so that henceforth Cain had to wander about upon the wide world, homeless, and far from the presence of God.

23, 24. "Adah and Zillah, hear my voice. Ye wives of Lamech, hearken to my speech. Men I slay for my wound, and young men for my stripes. For sevenfold is Cain avenged, and Lamech seventy and seven fold." "Whoever inflicts a wound or stripe on me, whether man or youth, I will put to death—and for every injury done to my person, I will take ten times more vengeance than that with which God promised to avenge the murder of my ancestor Cain."—(*K. and D.*)

CHAPTER V.

1. The addition of the clause, "In the day that God created," etc., is analogous to ch. 2 : 4; the creation being mentioned again as the start-

ing-point, because all the development and history of humanity were rooted there." ¶ *Sons of God.* This cannot be applied to the angels, for no allusion has been made to them n the context, but only to the pious, who walked with God, and called upon the name of the Lord." Besides Christ Himself distinctly states that the angels cannot marry, (Matt. 22 : 30; Mark 12 : 25; comp. Luke 20 : 34,) and the reference is here to marriage. Also the sentence pronounced in vs. 3, upon the "sons of God," is appropriate to men only. "Jehovah said, My Spirit shall not rule in men forever: in their wandering they are flesh, therefore his days shall be a hundred and twenty years,"—not that human life should in future never attain a greater age than one hundred and twenty years, but that a respite of one hundred and twenty years should still be granted to the human race.—(p. 136.)

CHAPTER VI.

4. "*The Nephilim were on the earth in those days: and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, these are the heroes who, from the olden time, are the men of name.*" "It might be understood that the heroes refer back to the Nephilim; but it is a more natural supposition, that it refers to the children born to the sons of God. '*These,*' that is, the sons sprung from those marriages, '*are the heroes, those renowned heroes of old.*' Now, if according to the simple meaning of the passage, the Nephilim were in existence at the very time when the sons of God came in to the daughters of men, the appearance of the Nephilim can not afford the slightest evidence that the sons of God were angels, by whom a family of monsters were begotten, whether demigods, demons, or angel-men."

5–8. *Repented—it grieved Him at His heart.* "God is hurt no less by the atrocious sins of men than if they pierced His heart with mortal anguish."—*Calvin.*

16. "Every objection that has been raised against the suitableness of the ark in the possibility of collecting all the animals in the ark, and providing them with food, is based upon arbitrary assumptions, and should be treated as a perfectly groundless fancy. As natural science is still in the dark as to the formation of species, and therefore not in a condition to determine the number of pairs from which all existing species are descended, it is ridiculous to talk as *Pfaff* and others do, of two thousand species of mammalia, and six thousand five hundred species of birds, which Noah would have had to feed every day."—(p. 143, *note.*)

CHAPTER VII.

"That the variations in the names of God furnish no criteria by which to detect different documents, is evident enough from the fact, that in ch. 7 : 1, it is Jehovah who commanded Noah to enter the ark, and in vs. 4, Noah does as Elohim had commanded him—while in vs. 26, in two successive clauses Elohim alternates with Jehovah—the animals entering the ark at the command of Elohim, and Jehovah shutting them in."

"The fact recorded that 'the water covered all the high hills under the whole heaven,' clearly indicates the universality of the flood. A flood that rose fifteen cubits above the top of Ararat could not remain partial, if it only continued for a few days, to say nothing of the fact that the water was rising for forty days, and remained at the highest elevation for one hundred and fifty days. To speak of such a flood as partial is absurd. Even if it broke out at only one spot, it would spread over the earth from one end to the other, and reach everywhere to the same elevation. However impossible, therefore, scientific men may

declare it to be for them to conceive of a universal deluge, of such a height and duration in accordance with the known laws of nature, this inability on their part, does not justify any one in questioning the possibility of such an event being produced by the Omnipotence of God. It has been justly remarked, too, that the proportion of such a quantity of water to the entire mass of the earth, in relation to which the mountains are but like the scratches of a needle on a globe, is no greater than that of a profuse perspiration to the body of a man. And to this must be added that apart from the legend of a flood, which is found in nearly every nation, the earth presents unquestionable traces of submersion in the fossil remains of animals and plants, which are found upon the Cordillera and Himalaya, even beyond the limits of perpetual snow."—(pp. 146–7.) ¶ *Ararat.* This resting-place of the ark is exceedingly interesting in connexion with the developments of the human race as renewed after the flood. Armenia, the source of the rivers of Paradise, has been called a cool, airy, well watered mountain-island in the midst of the old continent. But Mt. Ararat, especially, is situated almost in the middle, not only of the Great Desert route of Africa and Asia, but also of the range of inland waters from Gibraltar to the Baikal Sea, in the centre, too, of the longest line that can be drawn through the settlements of the Caucasian race and the Indo-Germanic tribes; and as the central point of the longest line of the ancient world from the Cape of Good Hope to the Behring Straits, it was the most suitable spot in the world for the tribes and nations that sprang from the sons of Noah to descend from its heights and spread into every land."—*See Raumer's Palestine.*

"The selection which Noah made of the birds may also be explained quite simply from the difference in their nature with which Noah must have been acquainted—that is to say, from the fact that the raven, in seeking its food, settles upon every carcase that it sees, whereas the dove will only settle upon what is dry and clean."—(p. 149.)

CHAPTER IX.

18–29. "Noah, through the spirit and power of that God with whom he walked, discerned in the moral nature of his sons, and the different tendencies which they already displayed, the germinal commencement of the future course of their posterity, and uttered words of blessing and of curse, which were prophetic of the history of the tribes which descended from them."

"In the sin of Ham there lies the great stain of the whole Hamitic race—whose chief characteristic is sexual sin."—*Ziegler.* "And the curse which Noah pronounced upon this sin still rests upon the race. It was not Ham who was cursed, however, but his son Canaan. Ham had sinned against his father—he was punished in his son. But the reason why Canaan was the only son named, must lie either in the fact that he was walking already in the steps of his father's impiety and sin, or else it must be sought in the name 'Canaan,' in which Noah discerned through the gift of prophecy a significant omen—a supposition decidedly favored by the analogy of the blessing pronounced upon Japhet, which is also founded on the name. 'Canaan,' means the submissive one. Ham gave this name to his son from the obedience which he required, though he did not render it himself. The son was to be the slave (in servile obedience) of the father, who was as tyrannical towards those beneath him as he was refractory towards those above. But the secret Providence of God, which rules in all such things, had a different submission in view."—*Hengstenberg Chris.*

"'*Servant of servants* (the lowest of slaves,) *let him become to his brethren.*' Although this curse was pronounced upon Canaan alone, the fact that Ham had no share in Noah's blessing, either for himself or his other sons, was a sufficient proof that his whole family was included by implication in the curse, even if it was to fall chiefly upon Canaan; and history confirms the supposition."—(pp. 157–8.)

"If the dwelling of Japhet in the tents of Shem presupposes the conquest of the land of Shem by Japhet, it is a blessing, not only to Japhet, but to Shem also, since whilst Japhet enters into the spiritual inheritance of Shem, he brings to Shem all the good of this world, (Isa. 60.) The fulfilment (says *Delitzsch*,) is plain enough, for we are all Japhetites dwelling in the tents of Shem, and the language of the New Testament is the language of Javan entered into the tents of Shem. To this we may add, that by the gospel preached in this language, Israel, though subdued by the imperial power of Rome, became the spiritual conqueror of the *orbis terrarum Romanus*, and received it into his tents."—(p. 160.)

CHAPTER XI.

1, 2. "The unity of language of the whole human race follows from the unity of its descent from one human pair, (ch. 2:22.) But as the origin and formation of the races of mankind are beyond the limits of empirical research, so no philology will be able to prove or deduce the original unity of human speech from the languages which have been historically preserved, however far comparative grammar may proceed in establishing the genealogical relation of the languages of different nations."

6. "*Behold one people; and one language have they all, and this* (the building of this city and tower) *is* (only) *the beginning of their deeds; and now* (when they have finished this) *nothing will be impossible to them* (lit., cut off from, prevented) *which they purpose to do.*" By the firm establishment of an ungodly unity, the wickedness and audacity of men, would have led to fearful enterprizes. "The oneness of their God and their worship, as well as the unity of brotherly love, was already broken by sin. Consequently the undertaking dictated by pride to preserve and consolidate by outward means, the unity which was inwardly lost, could not be successful, but could only bring down the judgment of dispersion. The confusion of tongues was through a direct manifestation of Divine power, which caused the disturbance produced by sin in the unity of emotion, thought, and will, to issue in a diversity of language, and thus by a miraculous suspension of mutual understanding frustrated the enterprise through which men hoped to render dispersion and estrangement impossible.

We must not conclude that the differences in language were simply the result of the separation of the various tribes, and that the latter arose from discord and strife—in which case the confusion of tongues would be nothing more than a dissension and distraction of counsels. Such a view does violence to the words "that one may not discern the lip (language) of the other," and is also at variance with the object of the narrative. When it is stated first of all that God resolved to destroy the unity of lips and words by a confusion of the lips, and then that He scattered the men abroad, this act of Divine judgment cannot be understood in any other way than that God deprived them of the ability to comprehend one another, and thus effected their dispersion. (Besides, it is distinctly recorded that they were settled in their respective localities, "Every one after his tongue," which supposes such a

confusion of tongues as determining the dispersion. Ch. 10 : 5.) The event itself cannot have consisted merely in a change of the organs of speech produced by the Omnipotence of God, whereby speakers were turned into stammerers, who were unintelligible to one another. The differences to which this event gave rise, consisted not merely in variations of sound, such as might be attributed to differences in the formation of organs of speech, (the lip, or tongue,) but had a much deeper foundation in the human mind. If language is the audible expression of emotions, conceptions, and thoughts of the mind, the cause of the confusion or division of the one human language into different national dialects, must be sought in an effect produced upon the human mind, by which the original unity of emotion, conception, thought and will was broken up." The primitive language is extinct—buried in the materials of the languages of the nations, to rise again one day to eternal life in the glorified form of the *καιναι γλωσσαι*, intelligible to all the redeemed, when sin with its consequences is overcome and extinguished by the power of grace. A type and pledge of this hope was given in the gift of tongues on the outpouring of the Holy Spirit upon the Church on the first Christian day of Pentecost, when the Apostles, filled with the Holy Ghost, spake with other or new tongues, of the wonderful works of God, so that the people of every nation under heaven understood in their own language." Acts 2 : 1–11. —(*K. and D.*)

"The two catastrophes, the flood and the dispersion, exerted a powerful influence in shortening the duration of human life; the former by altering the climate of the earth—the latter by changing the habits of men. But while the length of life was lessened, the children were born proportionably earlier. There is nothing astonishing, therefore, in the circumstance that wherever Abram went he found tribes, towns, and kingdoms, though only three hundred and sixty-five years had elapsed since the flood, when we consider that eleven generations would have followed one another in that time, and that supposing every marriage to have been blessed with eight children on an average, (four male and four female,) the eleventh generation would contain 12,582,912 couples, or 25,165,824 individuals; and if we reckon ten children as the average number, the eleventh generation would contain 146,484,375 pairs, or 292,968,750 individuals. In neither of these cases have we included such of the earlier generations as would be still living, although their number would be by no means inconsiderable, since nearly all the patriarchs from Shem to Terah were alive at the time of Abram's migration."—(p. 178.)

CHAPTER XII.

The dispersion of the descendants of the sons of Noah, who had now grown into numerous families, was necessarily followed on the one hand by the rise of a variety of nations differing in language, manners and customs, and more and more estranged from one another, and on the other by the expansion of the germs of idolatry contained in the different attitudes of these nations towards God, into the polytheistic religions of heathenism. If God therefore would fulfil His promise no more to smite the earth with the curse of the destruction of every living thing because of the sin of man, (Ch. 8 : 21, 22,) and yet would prevent the moral corruption which worketh death from sweeping all before it, it was necessary that by the side of these self-formed nations, He should form a nation for Himself to be the recipient and preserver of His salvation, and that in opposition to the rising kingdoms of the world He should establish a Kingdom for the living

saving fellowship of man with Himself. The foundation for this was laid by God in the call and separation of Abram from his people and his country, to make him, by special guidance, the father of a nation from which the salvation of the world should come. With the choice of Abram, the revelations of God to man assumed a select character, inasmuch as God manifested Himself henceforth to Abram and his posterity alone, as the author of salvation, and the guide to true life; whilst other nations were left to walk in their own ways, Acts 17:27, that they might learn how in their chosen ways and without fellowship with the living God, it was impossible to find peace to the soul, and true blessedness." As a perfectly new beginning, therefore, the patriarchal history assumed the form of a family history, in which the grace of God prepared the ground for the coming Israel. The early history consists of three stages, which are indicated by the three patriarchs, Abram, Isaac, and Jacob; and in the sons of Jacob the unity of the chosen family was expanded into the twelve immediate fathers of the nation."—"Abram was a man of faith that works. Isaac, of faith that endures. Jacob, of faith that wrestles."—*Baumgarten.* Thus walking in faith the patriarchs were types of faith for all the families that should spring from them, and be blessed through them, and ancestors of a nation which God had resolved to form according to the election of His grace. For the election of God was not restricted to the separation of Abram from the family of Shem to be the father of the nation which was destined to be the vehicle of salvation. It was also manifest in the exclusion of Ishmael whom Abram had begotten by the will of man, through Hagar the hand-maid of his wife, for the purpose of securing the promised seed. And it was manifest also in the new life imparted to the womb of the barren Sarai, and her consequent conception and birth of Isaac, the son of promise. And lastly it appeared still more manifestly in the twin-sons born by Rebekah to Isaac, of whom the firstborn, Esau, was rejected, and the younger, Jacob, was chosen to be heir of the promise. And this choice which was announced before their birth, was maintained in spite of Isaac's plans, so that Jacob and not Esau, received the blessing of the promise. All this occurred as a type for the future, that Israel might know and lay to heart the fact that bodily descent from Abram did not make a man a child of God, but that they alone were children of God, who laid hold of the Divine promise in faith, and walked in the steps of their forefather's faith. (Rom. 9 : 6–13.) As soon, therefore, as Abram is called, we read of the *appearing* of God, (Ch. 12 : 7) of the Angel of God, (Ch. 21 : 17) and the Angel of Jehovah, (Ch. 16 : 7,) who is manifestly none other than Jehovah Himself."

CHAPTER XIII.

14. "The possession of the land is promised '*for ever.*' The promise of God is unchangeable—as the seed of Abram was to exist before God forever. So Canaan was to be their everlasting possession. But this applied not to the lineal posterity of Abram, to his seed according to the flesh, but to the true spiritual seed, which embraced the promise in faith, and held it in a pure believing heart. The promise, therefore, neither precluded the expulsion of the unbelieving seed from the land of Canaan, nor guarantees to existing Jews a return to the earthly Palestine after their conversion to Christ. For as *Calvin* well says, 'When the land is promised forever, it is not simply the perpetuity that is denoted, but that which attains an end in Christ.'

Through Christ the promise has been exalted from its temporal form to its true essence; through Him the whole earth becomes Canaan." (ch. 17:18.—(p. 200–1.)—*Keil.*

CHAPTER XVI.

7. Here the Angel of Jehovah is mentioned for the first time. The Angel of Jehovah was only a peculiar form in which Jehovah Himself appeared, and which differed from the manifestations of God described as appearings of Jehovah simply in this, that in "the Angel of Jehovah" God or Jehovah revealed Himself in a mode which was more easily discernible by human senses, and exhibited in a guise of symbolical significance, the design of each particular manifestation. But although there was no essential difference, but only a formal one, between the appearing of Jehovah and the appearing of the Angel of Jehovah, the distinction in the names points to a distinction in the Divine Nature, to which even the Old Testament contains several obvious allusions. The very name indicates such a difference. *Maleach* (lit. he through whom a work is executed, but in ordinary usage restricted to the idea of a messenger) denotes the Person through whom God works and appears. Besides, the passages which represent the Angel of Jehovah as one with Jehovah, there are others in which the Angel distinguishes Himself from Jehovah, *e. g.*, when He gives emphasis to the oath by Himself as an oath by Jehovah, by adding 'saith Jehovah' (ch. 22:16). See Judg. 6:12; 13:16. Zech. 1:12. Also comp. Gen. 19:24. Just as in these passages the Angel distinguishes Himself personally from Jehovah, there are others in which a distinction is drawn between a self-revealing side of the Divine nature, visible to men, and a hidden side, invisible to men, *i. e.*, between the self-revealing and the hidden God. Thus not only does Jehovah say of the Angel whom He sends before Israel in the pillar and cloud and fire, 'My name is in Him,' *i. e.*, He reveals my nature, (Ex. 23:21,) but He also calls Him פָּנַי, *Panai*—"*My face.*" And then in reply to Moses' request to see His glory, He says, "Thou canst not see my face, for there shall no man see me and live." (Ch. 33:18–23.) So He, in whom Jehovah manifested Himself to His people as Saviour, is called the Angel of His face, (Isa. 63:9,) and all the guidance and protection of Israel are ascribed to Him. Accordingly Malachi, the last Old Testament prophet, proclaims to the people who waited for the manifestation of Jehovah, (in the appearing of the predicted Messiah,) that the Lord "the Angel of the Covenant," will come to His temple, Mal. 3:1. This Angel of the Covenant, or Angel of the Face, has appeared in Christ. The Angel of Jehovah was therefore none other than the *Logos*, who was not only with God, but was God, and who in Jesus Christ was made flesh, and came unto His own, John 1:2, 11; who was *sent* by the Father into the world, and though He was the only begotten Son of God, and one with the Father, yet prayed to the Father, (John 17,) and is even called *the Apostle* of our confession—whom we confess or profess as such.—Accordingly that which in the New Testament is unfolded in perfect clearness through the incarnation of the Son of God, was still veiled in the Old Testament, according to the wise plan of the Divine training. And in the New Testament nearly all the manifestations of Jehovah under the Old Covenant are referred to Christ, and regarded as fulfilled through Him. For not only is the Angel of Jehovah the Revealer of God, but Jehovah Himself is the Revealed God and Saviour."—*K. and D.*, pp. 189–191.

CHAPTER XVII.

"The whole of the twelve sons of Jacob founded only the one nation of Israel with which Jehovah established the covenant made with Abraham (Ex. 6, and 22–24.) So that Abraham became through Israel the lineal founder of one nation only. From this it necessarily follows, that the posterity of Abraham, which was to expand into a multitude of nations, extends beyond this one lineal posterity, and embraces the spiritual posterity also, *i. e.*, all nations who are grafted into the seed of Abraham, (εκ πιστεως) *from*, (through) the faith of Abraham, Rom. 4 : 11, 12, and 16, 17. Moreover, the fact that the seed of Abraham was not to be restricted to his lineal descendants, is evident from the fact that circumcision as the covenant sign was not confined to them, but extended to all the inmates of his house, so that these strangers were received into the fellowship of the Covenant, and reckoned as part of the promised seed. Now, if the whole land of Canaan was promised to this posterity which was to increase into a multitude of nations, (vs. 8,) it is perfectly evident from what has just been said, that the sum and substance of the promise was not exhausted by the gift of the land, whose boundaries are described in ch. 15 : 18–21, as a possession to the nation of Israel, but that the extension of the idea of the lineal posterity, "Israel after the flesh" to the spiritual posterity, "Israel after the Spirit," requires the expansion of the idea and extent of the earthly Canaan to the full extent of the spiritual Canaan, whose boundaries reach as widely as the multitude of nations having Abraham as father, and therefore, that in reality Abraham received the promise *that he should be heir of the world*, Rom. 4 : 13. This idea is still further expanded by the prophets, and most distinctly expressed in the New Testament by Christ and His Apostles. The scriptural and spiritual interpretation of the Old Testament is entirely overlooked by those who, like *Auberlen*, restrict all the promises of God and the prophetic proclamations of salvation to the physical Israel, and reduce to a mere accommodation, the application of them to the Israel after the Spirit, *i. e.*, to believing Christendom."—*K. and D.*, p. 226 and note.

THE END.

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